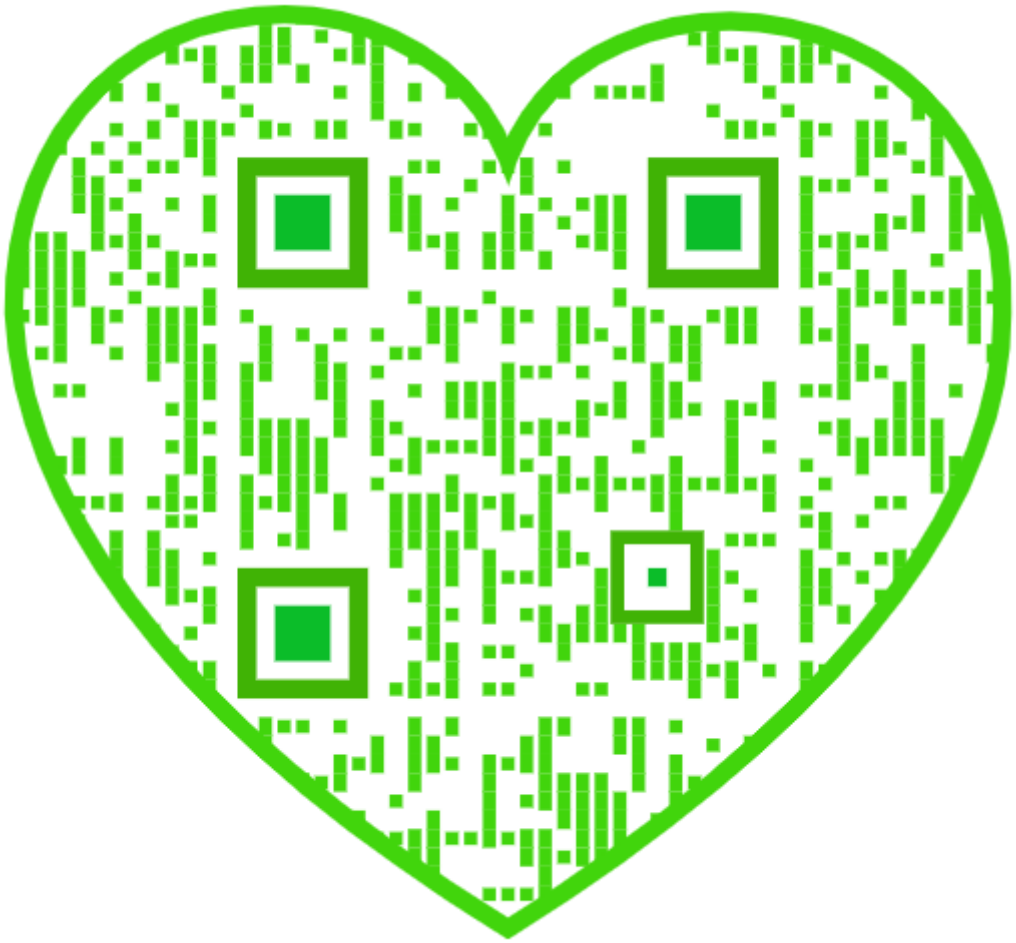

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PLAIN THOUGHTS

ON THE

ART OF LIVING;

DESIGNED FOR

YOUNG MEN AND WOMEN.

BY

WASHINGTON GLADDEN.

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PREFACE.

MOST of these essays were originally delivered as lectures to young men and women. They were afterward rewritten and printed in the Springfield Republican, under the title "Plain Talks with Young Folks in a Parson's Study." This statement will explain, though it may not excuse, their colloquial style, and their somewhat magisterial tone.

As elsewhere printed, these homilies have been received with all the favor they deserve. The author desires, in this place, to make grateful acknowledgment of the many kind words concerning them which have come to him from strangers, and to express the hope that the more permanent form which is now given them may serve to enlarge and confirm their usefulness.

NORTH ADAMS, July 8, 1868.

CONTENTS.

		PAGE
I.	THE MESSENGER WITHOUT A MESSAGE	1
II.	WORK FOR WOMEN	15
III.	DRESS	31
IV.	MANNERS	46
V.	CONVERSATION	60
VI.	HABITS	73
VII.	HEALTH AND PHYSICAL CULTURE	91
VIII.	MIND CULTURE	105
IX.	SUCCESS	121
X.	STEALING AS A FINE ART	134
XI.	COMPANIONSHIP AND SOCIETY	154
XII.	AMUSEMENT	169
XIII.	RESPECTABILITY AND SELF-RESPECT	187
XIV.	MARRIAGE	204
XV.	THE CONCLUSION OF THE WHOLE MATTER	222

PLAIN THOUGHTS ON THE ART OF LIVING.

I.

THE MESSENGER WITHOUT A MESSAGE.

"But, howsoever, said he, let me run."—2 SAM. xviii. 23.

THIS young man who is so anxious to run bears the not very euphonious name of Ahimaaz, the son of Zadok. Zadok his father was a priest of some renown in the ancient city of Jerusalem. Ahimaaz himself belonged to the army of Joab, commander-in-chief of the forces of King David. How valiant a soldier he was in battle we have no means of knowing. The sequel shows that he was well qualified to lead a retreat. The incident in his life of which we are speaking is the only notable one we find recorded. It is a short story, but very suggestive. Little did Ahimaaz, the son of Zadok, think, when he petitioned Joab thus earnestly for the privilege of running, that his name would travel so far down the ages. Little did he dream, when he started to run, that he was dragging a moral after him! But you are waiting for the story.

Know, then, that the scene of this incident is a mountainous region on the east bank of the Jordan, about midway between the Dead Sea and the Sea of Galilee. The great battle between the rebels under Absalom and the loyal forces under Joab has just been fought, resulting in the total rout of the rebels and the death of Absalom by a calamity you all very well remember. The rest of the story I shall extract bodily from the Old Testament: —

"Then said Ahimaaz, the son of Zadok, Let me run and bear the king tidings, how that the Lord hath avenged him of his enemies. And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day. Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab and ran. Then said Ahimaaz, the son of Zadok, yet again to Joab, But, howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing thou hast no tidings ready? But, howsoever, said he, let me run. And he said unto him, Run. [I imagine that Joab jerked out that 'Run' rather impatiently.] Then Ahimaaz ran by the way of the plain, and overran Cushi. And David sat between the two gates [this was in the little city of Mahanaim, where

the king was awaiting the result of the encounter]; and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes and looked, and behold, a man running alone. And the watchman cried and told the king. And the king said, If he be alone there is tidings in his mouth. And he came apace and drew near. And the watchman saw another man running; and the watchman called unto the porter and said, Behold another man also running alone. And the king said, He also bringeth tidings. And the watchman saith, Methinketh the running of the foremost is like the running of Ahimaaz, the son of Zadok. And the king said, He is a good man and bringeth good tidings. [The bad logic of an anxious mind.] And Ahimaaz called and said unto the king, All is well. And he fell down to the earth on his face before the king and said, Blessed be the Lord thy God, which hath delivered up the men that lifted up their hand against my lord the king. And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and me, thy servant, I saw a great tumult, but I knew not what it was. And the king said unto him, Turn aside and stand here. And he turned aside and stood still. And behold Cushi came, and Cushi said, Tidings, my lord the king, for the Lord hath

avenged thee this day of all them that rose up against thee. And the king said unto Cushi, Is the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is!"

How natural is this story! It carries its credentials upon its face. Cushi was the messenger who understood his errand. How delicately and judiciously he breaks the unwelcome tidings to the king. But Ahimaaz, poor fellow! what shall we say about him? We see him standing, all blown and sweaty before the king, after his long, fruitless race, in utter dismay and confusion, having just found out that he was totally ignorant of that which the king desired most to hear: his piteous plight moves our sympathy, and yet most of us will be wicked enough to laugh at him. The history is the very best of comedy; and I think our dear good fathers, whose consciences would not let them laugh at folly, must have been sorely exercised, when they came to this passage, in their regular reading of the Scriptures.

Ahimaaz, the son of Zadok, the messenger without a message, is the type of a large class which has its representatives in all the generations. The world is full of messengers without messages, and laborers without occupations, and soldiers without

campaigns, and teachers without doctrines! How many aimless lives are lived! How many a man spends his days "in laboriously doing nothing," as Grotius said; going down to his rest in the grave wearied out with toil from which no visible issue of good has come; ending, unhappily,

> "A life of nothings, nothing worth,
> From that first nothing ere his birth
> To that last nothing under earth."

Thousands live and die without any fixed purpose. All are eager to embark, but many know not whither they are going; all are ready to run, but many know not how far nor for what purpose. Young men grow impatient of parental restraint; they catch the infectious restlessness of the world, and long to cut loose from the safe moorings of home and launch out into independence. They have no well-considered plans of life, only a vague craving for liberty, as if that, in itself, were a thing to be desired. They witness the exciting strife, and are eager to enter the lists. They do not stop to ask whether they have their tidings ready; "Howsoever," they say, "let us run." And starting thus in random courses across the field of life, they are very much at the mercy of circumstance or caprice. Impetuous and vigorous, they travel at a rapid rate in some direc-

tion ; if good angels guide them, they may reach eminent usefulness and honor ; if bad spirits seduce them, they go swiftly down to poverty and infamy.

Young men without a life-work in prospect, into which they can pour their enthusiasm, and to which they can yoke their passionate strength, are at sea along a dangerous coast without a rudder. Many of the poor wretches you see every day in the streets, ragged and filthy, — their physical health ruined, their self-respect lost, their moral sense blunted, and their hopes gone out in the blackness of darkness, are wrecks that the gales of temptation have driven upon that coast. I cannot say how many of them would have escaped this ruin if they had fixed upon a lawful calling in their youth, and had devoted to it the strength of their lives, but I believe that it would have been the salvation of a large share of them. The possession of an occupation in which he can take interest and pride is a strong safeguard against the perils of wickedness which threaten a young man. A large share of the crime and poverty about us can be traced back to the objectless lives of the criminals and paupers. Idleness is not the only accursed thing. Aimlessness is an evil equally worthy of execration. The object of this chapter, young men, is to warn you against this dangerous manner of living, and to

urge upon you the choice of some worthy calling. I would counsel you to select your course wisely; to have an errand, and to know it well before you start. I would save you from the fate of those thousands who loiter along through the best part of their lives, waiting, like the immortal Micawber, for something to "turn up." You have seen them lolling around the corner-groceries and the bar-rooms of the hotels, and wherever there is a place to lean and lounge, ready for anything that presents itself, and so constantly drawn into the ways of vice and dissipation; for when a young man has no regular occupation, he generally finds plenty of employment in doing odd jobs for the Devil.

In a true social system every man will have some definite avocation. God never designed that there should be a rich and aristocratic class who should live at their ease and employ as their servants men and women of inferior social and intellectual worth. The Southern Confederacy was built upon that theory, but it did not stand long, simply because it was built on a bad foundation. The true social law was laid down by the Great Teacher when he said: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them; but it shall not be so among you; but whosoever will be great among you let

him be your minister, and whosoever will be chief among you let him be your servant. Even as the Son of Man came not to be ministered unto but to minister, and give his life a ransom for many." According to this there is no right living but the life of labor and service ; and the only aristocracy to be recognized is an aristocracy of industry and charity. And no matter what the circumstances of a young man may be, he is just as much bound to have a regular business, and to work at it industriously, as he is to keep the laws and pay his taxes. Vagrancy is an offence under the laws of all well-ordered societies. One who has no settled dwelling and no visible means of support may be arrested and sent to the workhouse. The law of vagrancy is not generally enforced against well-dressed vagabonds, but I wish it might be! I see no reason why the wearing of good clothes should exempt a man from deserved punishment. Society does not attempt, by laws and penalties, to compel young men of property to find something to do, but it has a valid claim upon every man for a life of industry, and this claim should be enforced by public opinion. A rich young man without an avocation is a greater nuisance in society than the sturdy beggar.

There is no excuse for aimlessness. Ample fields

of opportunity ripe and ready for the sickle stretch away on either side your path, and God is calling you to enter in and reap. While whole townships and territories of fertile soil are lying waste; while untold millions of mineral wealth are hidden underground; while mountains of crude material are waiting for the fashioning hand of industry to give them value; while traffic offers to honesty employment and reward; while humanity with its countless physical ills calls for help and healing; while ignorance is groping for the light, and the bondsmen of prejudice and selfishness and lust are pleading for liberty, — who will complain of nothing to do?

The wastefulness of the aimless life is one of its worst evils. If a man has plenty of money and nothing to do, he has nothing to do but to spend his money; and it is apt to go freely for all manner of foolish extravagances. The fingers of the idler are always busy with his purse-strings. One who has no steady employment is certain to have a vast array of whimsical wants, the satisfaction of which involves waste and often something worse.

But the waste of material riches is not so bad as the waste of time and talent. If you live this Bedouin life, you accomplish nothing. To effect anything valuable you must work with design and system. A man may be active and industrious, as

many aimless men are, but if he have no steady life plan his work will be wasted. Suppose one man should be set down in the midst of a vast wilderness, furnished with seeds and implements of labor, and instructed to do what he could in his life to reclaim and cultivate it. And suppose he should start out with an axe and a hoe and a pocketful of seeds, and go wandering in an aimless way through the wilderness all his life ; chopping down a tree in one place, and pulling up a brier in another, and putting in a seed in another, always hard at work, but not confining his labors for any length of time to any one place, — how many traces would there be of all his industry in the wilderness when his life was ended ? But if he should mark out for himself in some favorable locality some rational boundaries within which he would expend his labor, he might accomplish something. Thorns and briers would give place, under his well-directed toil, to fruitfulness and beauty, and one corner of the wilderness would bud and blossom as the rose. Such is the waste of random industry, and such the result of well-planned work.

Power as well as labor is wasted by living aimlessly. Some controlling purpose is needed to give strength and symmetry to your character. Without such a purpose your mental faculties will dwindle

and deteriorate. A man without a definite purpose in life is like a watch without a mainspring.

Some of you have already made choice of a calling, and have entered upon it. I hope you have chosen wisely, and that you will honor your vocation, whatever it may be. Others have the choice to make, and are puzzled to make it. It is an important question, and should not be hastily decided. Your usefulness and happiness are to a great extent dependent upon its decision. My counsel is, that you choose the work you love best. Of course I would have you confine your choice within the limits of honesty and usefulness. Within these limits I am quite willing to trust candid young men to the guidance of their own tastes, and as for the uncandid ones there is no use whatever in giving them advice. Capacity is always found in the line of inclination. The work which one likes he can usually do well; and the work which he likes best he can usually do best. No work is really well done which is not done *con amore.* It might be said, perhaps, that some people do not like work of any kind. A farmer's boy, whom I once knew, used to say there were only four things that he did not like to do. He did not like to thrash, nor turn grindstone, nor saw wood, nor work. If any of you are like him in your tastes, my counsel will

need to be slightly varied in order to fit your cases. To such I should say, choose the work you dislike least. If every kind of work is an evil, you will at least have a preference among evils.

If you permit yourselves to be guided by your tastes in this decision, you must be certain that it is the calling itself you choose, and not the apparent rewards of the calling. A young man may imagine that he has a peculiar fondness for the mercantile business, when, in fact, it is only the wealth that the merchant sometimes amasses which captivates him. What he is looking at is the brownstone front and the carriage with the liveried lackeys, and the deference of mammon-worshipping fools. Because many merchants contrive to get these, he wants to be a merchant. He does not once ask himself whether he has a natural fondness for trade; whether the field of bustling enterprise is one in which he would feel at home; whether he is fond of studying the peculiarities of men, in order that he may adapt himself to all dispositions; whether he can sagaciously devise measures, and then wait for them to mature. To certain dispositions this would be agreeable work, to others it would be irksome. And it is this which you must be certain that you prefer, — the work, and not its reward.

Others imagine that the legal profession would

suit them, when really they are only thinking of the extensive practice and the liberal fees of the lawyer, or the avenues leading to political station and renown which are open to men in his profession. They do not ask whether the lawyer's work will be acceptable to them; whether the investigation of abstruse legal principles, or the unravelling of tangled evidence, or the discovery of analogies and precedents, is a business for which they have a natural aptitude.

Perhaps some of you have thought the farmer's life would be a pleasant life; but was it the farmer's independence, his flocks and his herds, and the dainties the earth affords him, that attracted you, or have you such a fondness for "green things growing" that you could willingly spend your life in the husbandman's toil? Would you really count it a luxury "to plough and to sow, to reap and to mow"? If you could, there are millions of fertile acres waiting to give you welcome and good cheer.

The phrenologists advertise that they can guide every man infallibly in the choice of his calling, and perhaps they can, but I must own myself a sceptic. It does not seem to be clear that men's bumps are always conformable to their brains; and, on the whole, I think you can more safely trust the report of your own brains than the report of some-

body else about your bumps. If you will let reason and taste unite to make this decision for you, you will not be likely to go far astray. Doubtless there will always be mistakes in this matter, but I cannot help thinking that if natural appetencies were more closely followed, and men were less frequently led into their callings by thoughts of worldly gain or by morbid notions of duty, the world would be happier and better. Every man ought to be an enthusiast in his calling. No man has any business to be in a work to which he is driven by goads of obligation or cupidity. Find the right thing to do, young men, and then do it with all your might.

II.

WORK FOR WOMEN.

MISS ANNA DICKINSON demands that poor women shall have "something to do." There is need that somebody should make the same demand in behalf of women who are not poor. Undoubtedly the conditions of society which this noble woman so eloquently bewails are to be greatly lamented; but let us save part of our tears for those unfortunate women in the higher circles of society who have nothing to do.

Not long ago I read in some newspaper of fashion an elaborate argument to prove that women ought not to work. The writer did not seem to think that work was dishonorable; but in his view it marred the beauty and delicacy of women, and therefore they ought not to engage in it. His notion was that women ought to be kept as you keep wax flowers, under a glass cover; that they ought to be fed upon honey and whipped syllabub, and handled with the utmost caution. This doctrine has had many votaries, but few advocates. The practice of a large number of women has been in accordance with this

theory; but not many persons of either sex have had the hardihood to promulgate and defend the theory. I have no doubt the dexterous logic of this hyper-chivalrous young man carried comfort to the foolish women of our fashionable society, who live in idleness, and whose consciences must sometimes upbraid them for their manner of living. The young ladies of what is called the best society have commonly been educated in accordance with this theory. They have been taught just as few useful things as possible, and just as many of the superficialities as they had patience to learn; the solid branches of education have been stricken from their courses of study, because they required too much work; the dear delicate creatures must not be encouraged to think much, lest their mental faculties should gain some vigor, and they should become obnoxious to the terrible charge of masculinity. So with regard to practical life. They have not been trained for any useful occupation; even housewifery has been under the ban of fashionable opinion. Some fashionable young ladies, it is true, have learned to do housework; but part of them have concealed the fact because they were ashamed of it; and others have boasted of it as if it were a kind of eccentricity. There have been many excellent families in the higher circles, in which a different practice has pre-

vailed; but they have been exceptions to the general rule.

I do not think that this treatment of young women has always been based upon the theory that work is dishonorable. There has not been much theorizing on the subject; but the main reason of it has been the notion referred to, that physical labor and mental activity destroy the bloom and tenderness of the fair creatures, and make them less "interesting" and captivating to men. It is for æsthetical, and not moral, reasons that women have been forbidden to work. *De gustibus non est disputandum.* So far as it is a question of taste, there is no use in quarrelling about it. If any one thinks that young women who grow up under this hot-house culture, with tender and fragile bodies, and weak and shallow minds, are more beautiful and engaging than those who have gained both for their bodies and their minds some vigor by the discipline of work, he is not only welcome to his opinion, but, so far as I am concerned, he is welcome to as many young ladies of the former class as he will keep and care for. I don't think he will be able to manage more than one. As a mere matter of taste, however, it seems to me that a girl whose frame has been strengthened by a rational amount of physical activity, and whose cheek wears the bloom of a fresh and vigorous life, is far more

beautiful than the pale, frail lily of the boudoir. Frederick Robertson has said in one of his letters all that I want to say, and I shall quote him:—

"I must acknowledge the truth of what you say, in the main, that I do not admire any one who is not in robust health. Of course, I must bate a little exaggeration in the form of statement; but I acknowledge that I think health more beautiful than ill-health, and a normal state more pleasant than an abnormal. There may be some apparent exceptions to the rule, as in the case of recovery from illness there is a certain delicacy which is very attractive; but then it is the first flush of health which gives the beauty, just like that which makes spring more interesting than summer. Still, it is not merely delicacy that is beautiful; but delicacy pervaded by health, and conquered by it, — life in its first fresh rising, like a new childhood; but I acknowledge that I cannot acquire the sickly taste of admiring the delicacy of ill-health. Beauty, in my eyes, depends upon association; and delicacy that calls up one's knowledge of morbid anatomy, and suggests the thought of disordered functions, and abnormal states, and physicians' attendance, never affects me with a sense of beauty. This may not be a fashionable view, but I am certain it is a sound and healthy one, fresh from nature's heart."

As a matter of taste, also, it seems to me that a woman whose mental faculties are well trained and developed, who has some knowledge of affairs, and some opinions of her own, is more "interesting" than one who knows nothing beyond the narrow range of fashionable topics. Strong-minded women may not always be attractive, but I decidedly prefer them to the weak-minded ones.

Nothing is more certain than that this wholesome vigor of body and mind are only attained by the discipline of work. And, therefore, if woman were only designed for ornamental purposes, if her only mission were to minister to the æsthetic enjoyments of mankind, the way to fit her for the best fulfilment of that design would be to give her a rational amount of work to do.

But this is not merely a question of taste. I suppose that woman is designed to be something more than an ornament in society. Her calling is higher and nobler than this. She is to be a helpmeet for man, — his partner in useful and beneficent activity. The Divine Master himself said, "My Father worketh hitherto and I work"; and in the record of the creation we are told that God created man in his own image, male and female. Woman, as well as man, is made in the image of God, and it can hardly be expected that she will find her highest happiness if she

does not equally with man fulfil the divine law and copy the divine example by choosing for herself some honest and productive work.

The law of labor is a universal law. Among persons who have health and reason there are no exempts. Wealth does not exonerate you from work, neither does genius, neither does beauty, neither do accomplishments. You can put in no plea whatever that will be an effectual bar to the claim that God has upon you for a whole life of earnest labor. Nothing but age or physical weakness or mental imbecility can release you from the obligation to earn your own living. No human being has any right to eat the bread of idleness. And yet how many young women there are in the circles of wealth and fashion who do literally eat the bread of idleness. They never lift a finger toward their own support. They never eat a morsel of food, they never wear a ribbon of clothing, that they have earned for themselves. This way of living is disgraceful, whoever follows it. I hope that none of you will ever live to see the day when you will not have work to do that shall occupy the larger share of your waking time. I hope that none of you will ever be compelled to labor incessantly, without rest or relaxation, for all work and no play is almost — not quite — as bad as all play and no

work; but you ought to have enough labor to perform to give sweetness to repose and zest to recreation.

Of course it is not absolutely essential that every person should be employed in manual labor; though a moderate degree of that would certainly be a benefit. Vigorous physical exercise every woman ought to have, and if it can be taken in the way of work, so much the better. It is no disgrace to you, young women, to be found working with your hands.

But there are useful avocations in which the labor is mental rather than manual, and these are just as honorable, and no more honorable, than those of the other class. Young women so employed have no right to arrogate to themselves any pre-eminence over other honest workers; neither have other honest workers any right to call in question the validity of their commission. There is sometimes a jealousy or misunderstanding between the two classes of workers, — those who labor with their brains and those who labor with their hands. The mental workers sometimes regard the manual workers as beneath them, and the manual workers stigmatize the mental workers as idlers and shirkers; but both are wrong. The young woman who has chosen the work of teaching — whether she teaches the spelling-book, or the piano, or any fine art — has no right

to assume any superiority to the house domestic or the factory operative, provided the latter does her work as conscientiously and as faithfully as the former. And, on the other hand, the house servant or the factory operative has no right to upbraid the teacher with disobedience to the law of labor, because the latter labors with brain instead of muscle.

> "Honor and shame from no conditions rise:
> Act well your part, there all the honor lies."

And yet I dare say there are many young women, who would *not* be ashamed of teaching as a calling, but who *would* be ashamed to have it known that by sewing or by any other kind of manual labor they gained a livelihood. What a foolish shame! And I am sorry to believe that there are others who are even ashamed to let people know that they follow for a livelihood a calling so respectable as that of teaching. I know a young lady, whose father failed in business, and who was obliged partly to support herself by teaching, and yet she so carefully covered her tracks, and so equivocated, when questioned about her whereabouts during the daytime, that many of her friends did not find out the fact for months. Perhaps there are few young women in New England who have such false notions concerning work, but in other parts of the land there are too many of them.

Although they are compelled to work, they are unwilling that people should know that they do not live in idleness, fed and clothed and supported entirely by money earned for them by the hard labor of somebody else, — parent or ancestor or husband.

Ashamed of work! Ashamed to have it known that you earn your own living! I tell you, young women, that of all the wicked and contemptible notions society puts into your heads, this is the wickedest and most contemptible. Who sent you into this world to sit in idleness, while all the rest of God's universe are at work? Who authorized you to live at your ease upon the toils of other people? Who gave you permission to suffer those natural powers of yours, which can only be developed by work, to be dwarfed and withered by disuse? Instead of its being a disgrace to you to earn your living by work, it is a burning shame to you if you do not.

You think I use pretty strong language. Perhaps I do. But I know I only half express myself. For it is impossible for me to find, in the English language or any other language, any words that begin to set forth the contempt I feel for any able-bodied human being, male or female, who attempts to live in this world without earning a living, either by brain or muscle.

There are just two exceptions to this law. The one is the case of children and youth who are pursuing courses of education. The other is the case of those persons who, possessing a competence by inheritance, or as the fruit of previous labor, choose to spend their time, not in earning their daily bread, but in labors of charity. No one is relieved by the possession of riches of the obligation to work; but if you are rich, it is your right, if indeed it is not your duty, to turn your labors aside from the channels of accumulation into the channels of benevolence. These, with the cases before mentioned of the aged, the sick, and the imbecile, are the only exceptions I know to the law, "In the sweat of thy face thou shalt eat thy bread."

"But what shall we do?" I hear you ask. "Noble avocations without number await laborers from among men. But what shall women do?" Whatever they can do well. The foolish customs of society have excluded women from many avocations that they would have adorned. But it is not necessary for you to be governed by these antiquated whims of society. Modestly but earnestly claim for yourselves the right to do whatever work you can do well, and to receive therefor the same wages that men receive. Men can help but little in this matter if you do not help yourselves, and when you do help yourselves

there will be plenty to help you. We might have argued and debated for centuries about the fitness of women for the medical profession, without coming to any agreement, had not two or three women, by braving the prejudice against them, and toiling on year after year, amidst discouragement and ridicule, earned the diploma of the faculty, and settled the question. The number of those who will devote themselves to this calling will yearly increase; and fifty years hence the world will wonder how people could have lived so long without female physicians. So it will be in other callings; but each one must have its pioneers, and young women must not be scared from their purpose to follow the work they love best and can do best by that hydra-headed monster, Public Opinion.

Let me not, however, disparage in your thought that one particular calling, in which the larger share of your sex find employment, — the calling of housewifery. While you may qualify yourselves to earn your livelihood in other fields of labor, I would not have you look with contempt upon this noble avocation. For as I account the work of the husbandman to be the noblest of all the secular callings that men follow, so do I regard the work of the housewife as the noblest of all the callings that are open to women. Secular, do I say? Nay, there are few call-

ings more sacred. While there is hardly another work that gives more scope for the mind, there is absolutely no other that requires a better heart. Manual skill the most practised, scientific knowledge the most thorough, artistic taste the most delicate and exquisite, must be combined in the character of the ideal housewife with moral grace and gentleness and strength. Whoever presides over a household, wisely ordering its affairs and keeping its multiform and discordant interests in harmony, does not eat the bread of idleness, though but a small portion of the manual labor of the house be performed by her hands. If there is any woman on earth who earns her living, it is the faithful housekeeper.

The next best place to heaven is home. The one is a house not made with hands, but woman is the architect of the other. Not of the brick walls and windows and partitions, but of the content and comfort and peace, and the nameless and numberless other delights which we mean when we speak that sweet word, Home. We should have no such word in the language, were it not for woman. She who hath builded one home, who hath laid the foundations thereof in prudence, and reared upon them such walls of shelter and defence as can be fashioned of truth and integrity, and hath woven the roof of hospitality, and hath stored it with industry, and

warmed it with love, and lighted it with cheerfulness, hath created a temple whose memory shall endure when the proud structures of Wren and Angelo have returned to dust and chaos. The world has no higher honor to bestow upon any woman than to make her mistress of a happy home. The homes of a people are the sources of its national life. If they are pure and peaceful, the nation will be prosperous and powerful. Thus do women take the destinies of people into their hands; thus do they mould and fashion empires and republics at their will.

When the first temple was built at Jerusalem, the work was all done in distant and diverse parts of the kingdom. Here were men chiselling stones, there they were carving pillars, and yonder they were fashioning capitals, so that at length, when the workmen had all finished their work and brought it to Jerusalem, the structure went up noiselessly, and "there was neither hammer nor axe nor any tool of iron heard in the house while it was in building." So in the homes throughout the land, women are fashioning the pillars and ornaments and lively stones of the temple of society. The fabric goes up noiselessly, and the names of the builders are not always widely known in this world, but they shall have their reward when the kingdom that can be shaken shall pass away, and the kingdom that cannot be moved shall rest upon its everlasting foundations.

But not only is there work for you at home. To you are especially intrusted the gentle ministries of charity and consolation. God has commissioned you to care for the sick and the suffering; you have a double endowment of the delicate tact and sympathy which are needed for the right performance of this most sacred task. In ten thousand dwellings, where ignorance and poverty dwell, there is work for you. Gather the starving children about you; and while you relieve their physical wants, unfold for them the eternal mysteries, and teach them what life is and what are its duties and its promises. You do not know what wreaths of blessing are blossoming for you in these lowly places! You do not know what sweet incense of gratitude might ascend to the throne of the All-merciful, bringing down gladness upon your heads! Are not the sincere benedictions of Christ's poor worth more to you than the compliments of curled and jewelled dandies?

In the church of the living God there is work for you. He has sent you to preach the Gospel in the silences of domestic life, in the ears of those who are too busy or too giddy to hear it from any lips but yours. Are ye not all this world's ministering spirits, sent forth to minister to them who shall be heirs of salvation?

It does not seem to me, young women, that your "sphere" is a narrow one, even as society is at

present constituted. Putting together its two hemispheres of industry and charity, it appears to be about as large as most of you can worthily fill. And now let me finish this chapter with words that were written several years ago by one who was at that time, I believe, an operative in a New England mill, — whose faculties were trained to some purpose, as the words themselves will witness, by the discipline of work, and who has now passed to her proper throne in the centre of a happy household: —

"Work! while thy pulse with full vigor is beating,
Toil and temptations with cheerfulness meeting;
Work! for the day He has given thee is fleeting, —
All the good angels will smile on thy toil;
When thou wouldst stumble their strength shall uphold thee;
Lovingly will their white pinions enfold thee;
God from his bright throne will lean to behold thee;
Sunshine and shower he will send on the soil.

"Work! 't is the lesson all nature is preaching;
Lift the dim minds through the darkness upreaching;
Gladden sad hearts by thy life's blessed teaching;
Scatter truth broadcast at morning and even.
Bright is the crown that rewardeth thy striving;
Better the great world should be for thy living;
Give, and thy store shall increase with the giving;
Sow, and the harvest shall ripen in heaven.

'So when thy toiling and striving is over,
When the green turf shall thy pulseless heart cover,

Round thy low grave shall blest memories hover;
Gratitude's tears shall be dropped on thy stone.
And when thou stand'st at the dread bar of heaven,
Trembling and shrinking, a sinner unshriven,
Christ o'er thy record shall write, 'T is forgiven';
God will approvingly whisper, 'Well done!'"

III.

DRESS.

I SHALL not trouble you with many quotations, but when I find one as good as this which follows you will be glad to get it: —

"The highest distinction of man as an animal among animals lies, not in his two-handedness or in his erect figure, but in his necessity and right of dress. The inferior animals have no option concerning their outward figure and appearance. Their dress or covering is a part of their organization, growing on them or out of them, as their bones are grown within. Be it feathers or fur or wool, — be it in this color or that, — brilliant as the rainbow or shaggy or grizzled or rusty or dull, they have no liberty to change it, even if they could desire the change, for one that is glossier and more to their taste. But man, as a creature gifted with a larger option, begins at the very outset to show his superior dignity in the necessary option of dress. It is given him for his really high prerogative to dress himself, and come into just what form of appearing will best satisfy his tastes, or, what is very nearly the same

thing, will best represent the quality of his feeling and character." *

This conversation is not, then, about a trivial subject. If I take it for granted that the young folks, and especially the young women, are somewhat interested in it, my supposition will be no disparagement of their good sense.

Dress has an obvious and close relation to character. The correspondence between the inner and outer man is often apparent. Qualities of mind and heart display themselves in the apparel. There are many exceptions to the rule, but it is the rule that well-behaved people, whether they be rich or poor, are well-dressed people. When the morals of a man begin to deteriorate you can often discover the fact in his dress. It may be as stylish and as costly as before, but it will begin to look unkempt and slovenly. And not only does character express itself in dress, but dress reacts upon character. There is some truth, after all, in the absurd parody of Pope's line,

"Dress makes the man, the want of it the fellow."

Care and painstaking in regard to one's external appearance, if they be not excessive, tend to rectify and perfect his internal habits. If you are tidily and tastefully dressed, you feel better contented with

* Bushnell's "Christ and his Salvation," p. 413.

yourself than if you are dressed in awkward or slovenly garments. Unbecoming apparel wounds your self-respect. This is not all vanity; for you are often conscious of such feelings when appearance is not taken into account. There have been occasions when you were not in society, and did not expect to have your solitude interrupted, when the feeling that your dress was untidy or uncomely has so harassed you, that for your own peace of mind, before you could compose yourself to the task in hand, you were obliged to arise, and change or rearrange your garments. All this shows how powerfully our dress reacts upon our feelings, and through them upon our characters.

There are four questions which most people are apt to ask concerning any article of dress: Is it comfortable? Is it beautiful? Is it fashionable? How much did it cost? The first question is, of course, the most important one. The first quality of a garment is usefulness or comfort. No one denies the propriety of providing for ourselves such raiment as shall shield us from the cold and the damp. Our bodies as well as our souls are precious gifts of God, and we are bound to take care of them. Our clothing must neither cramp nor hamper nor expose our bodies; it must afford them protection and comfort.

The second question may by some persons be deemed irrelevant, but to me it seems but a little less important than the first. Raiment should not only be comfortable, it should be beautiful and becoming. This is a matter about which some good people are not altogether clear. There was a time when it was deemed sinful by many persons to wear a garment if it had any pretensions to beauty of color or of form. But a few years ago, — within the memories of many of us who are young, — a violent crusade was being preached against all beauty of attire. Unquestionably there was then as there is now abundant cause for a firm protest against vanity and extravagance; but it is difficult for people who start out as reformers to stop before they become fanatics. If those good Christian people had borne strong testimony against the profusion and excess of dress and ornament which everywhere prevailed, they would have done well; but they went further, and laid down the most absurd laws in the matter. They permitted none but the homeliest styles and patterns; they placed all colors but the most sombre and dreary under the ban; and as for ornaments, the whole crusading force armed themselves with scourges of threats and small arguments, and determined to drive them out of the temple. Now I believe that these Christian people were perfectly conscientious in

all this, but I do not believe that they gained anything for themselves or for their cause by means like these. When they set themselves against all beauty in attire, they must also, if they were strictly consistent, have arrayed themselves against all beauty in art or nature; for if objects of animate and inanimate nature may wear beautiful forms and brilliant hues, surely man, the lord of nature, has a right to dress as well as they; and when you deny man's right to adorn himself, so much more strongly as man is higher and better than nature must you condemn the splendid attire which the earth is constantly wearing. Therefore I think such a glorious sight as a sunset should have been painful to these persons, and a border of tulips or verbenas should have caused them many pangs of regret. They ought to have sighed to see the luxuriance of the apple blossoms in the springtime, and the myriad colors of the forests in the autumn ought to have been to them a source of grief. They ought to have preached that the beauty of creation is a consequence of the fall, that if Adam had not sinned we should have colorless skies and fields and forests, and that all natural objects would have assumed awkward and ungainly forms, instead of the forms of symmetry and grace which we poor depraved mortals cannot now help admiring! No! beauty is not sin; it is one of God's attributes. We ought

by all means in our power to increase our capacity of loving and enjoying it. And since the wearing of garments that are beautiful is one means to that end, it is certainly not wrong for us to wear them if we can obtain them without sacrificing more valuable things. Of course there are many things of more importance than beautiful clothing; and every one must be careful that he does not prefer the less to the greater.

My reasons for believing that it is even a duty to dress beautifully are briefly these: First, in the Bible beautiful raiment is always spoken of as if it were a good thing in itself. In many parables and figures of speech, it is used to represent excellence of character, — spiritual grace and beauty. And it is evident that, if beautiful raiment had seemed to the sacred writers to be a frivolous thing, or a thing of no consequence, they would not have chosen it as a type of the highest beauty, — the beauty of the spirit. Secondly, in the fact already mentioned, that dress reacts upon character, we find a reason for giving attention to the matter of beauty in attire. A reflex influence is continually exerted by the outer upon the inner man, and a tasteful and beautiful dress will help, insensibly, to cultivate a tasteful and beautiful spirit.

Is it fashionable? is the third question commonly

asked about dress. And with many persons it is the main question. Stylishness, though it is essentially of far less consequence than comfort or beauty, is by thousands regarded as the chiefest of the qualities of raiment. I fear that the majority care less to have their garments comfortable or beautiful than to have them fashionable. Every day I see numberless garments worn for fashion's sake, in the wearing of which comfort is sacrificed and beauty is outraged, and even decency is shocked. It would not be possible for the most grotesque fancy to contrive any garment so ridiculous that human beings would not wear it, if only assured that it was to be fashionable. Think of what has been, — of what is! Can you conceive of anything more utterly absurd than those monstrous bags of something or other which women have been hanging to the backs of their heads of late? And yet how few women in the land have dared to resist this horrible demand of fashion!

The idea of a uniformity of style is in itself absurd. If the faces and figures of men and women were uniform, and changed uniformly from year to year, it would be possible to have one style of dress for all; but since men and women are so unlike, nothing can be more ridiculous than that they should attempt to follow one prevailing fashion. By the law of fitness a large face should have a broad covering; but the

fashion-mongers ordain that bonnets shall be small this year, and all over the world big round faces stare out from under little top-knots which only serve to aggravate their bulginess. Upon some ladies the tight basque is always becoming, but a stout damsel or a fat dowager stuffed into a tight basque cannot look otherwise than comical. And yet if this garment happen to be the style, thousands of the fat women put it on and go waddling through the streets like perambulating grain-bags! Pink is a color becoming to very few American women; but if some shade of pink is the raging color, the great multitude of sallow visages will be swathed in it, making them look far more coppery and cadaverous than they really are.

It is morally impossible that the styles of female attire should be tasteful and decorous so long as they come from so questionable a source. You all know, young women, where they originate. The harlots of Paris make the fashions, and you follow them!

But you tell me that it is not comfortable to be singular. You do not like to make spectacles of yourselves by disregarding all the laws of fashion. I do not blame you for this feeling. It is doubtless better that we should all conform in some general way to the prevalent style; but there are some extremes to which we ought not to go. Never wear

anything that is indecent or positively ugly, because fashion requires it; and do not employ any Frenchified Yankee "Madame" to decide for you what is ugly and what is indecent. Judge for yourselves. If you find a garment which is not all the rage, but which is more beautiful and more becoming than those which happen to be fashionable, don't be afraid to wear it, I beg you. Do not confess yourselves the bond-slaves of this whimsical tyrant. Its empire is becoming more fickle and more despotic year by year; and the number of those who are its reasonless servitors is increasing year by year. It is the sole authority that many men and women obey. There are hundreds of thousands who would sooner break God's law than the law of fashion. Some of you who are reading this page would, I fear, speak falsehood or do injustice sooner than appear in the street in an antiquated coat or a bonnet of the last year's style. That seems a harsh statement, but it is true; and can any truth be more melancholy? This tyranny of fashion over the bodies and souls of men and women has become so galling that it is the duty of all good people to protest with the sternest emphasis against it, and to resist by example as well as by word its arrogant pretensions. It is not wonderful that men have sometimes been so alarmed by its encroachments that they have made a religion of plain-

ness. But somewhere between these two extremes, — the ugly uniformity of the Shaker dress and the fripperies of foppery, — there must be a golden mean. Try to find it.

The fourth question that we are wont to ask concerning every garment is, How much did it cost? And, strangely enough, costliness is often considered one of the cardinal qualities of raiment. Of two articles of clothing the more expensive is deemed the more desirable, even though it may not be more serviceable or beautiful. Millions of dollars are squandered every year for clothing which is intrinsically neither beautiful nor valuable. This wanton extravagance in dress is not only senseless, it is sinful. Vanity and ambition are the two vices of which it is the offspring; and the silliness of this vanity and the wickedness of this ambition are so obvious, that no ink need be wasted in denouncing them.

I have spoken now of the proprieties of dress. The subject has been taken out of its relations, and has been considered as a separate topic. Now let me ask, What is the relative importance of this subject? Should it be the chief subject of consideration and discussion, or should it occupy a subordinate place in your thought? That you have a perfect right to think about it we have agreed; but *how much* ought you to think about it? Dress ought to be an orna-

ment; should it be your *chief* ornament? Not according to a certain ancient authority. "Let not your adorning," says Peter the apostle, "be that outward adorning of plaiting the hair and of wearing of gold or of putting on of apparel." That is to say, you are not to *rely* upon these for adornment; there are other decorations more beautiful than these. I have no doubt that, in the minds of some of you, this matter of dress has usurped a place which does not belong to it. To some of you it has become the one great object of thought and desire. If you should frame a catechism, you would be inclined to say that the chief end of man is to wear fine clothes and enjoy them forever. And you do not all belong to the wealthier classes either. Some of you are poor. You work hard every day in the shops and mills, you subsist on scanty fare, you deny yourselves rest and pastime that you sadly need; and the great incentive to all this toil and self-denial is your love of dress. All day as you work you are thinking of some new garment you intend to buy, or imagining what magnificent wardrobes you would have if riches should come to you; in the pauses of your work your talk with your workmates is all about the latest styles; and when you go home at night, worn out with work, you sit down with your needles to fashion some elaborate nothing with which to deck these bodies you

are doing your best to destroy. Your pale faces bear witness to me, whenever I see you, that the finery upon your backs has been paid for in the life-blood drained from your veins. From the bottom of my heart, I pity you! I wish you could see that there is something higher to live for than dress; but I am afraid you never will. I wish you could understand that it would be better for you to be content with less expensive and less stylish garments, and to devote part of the time you spend in earning them to exercise and sport in the fresh air and the sunshine.

This is not the worst fruit of this passion for fine clothes. Young people sometimes sacrifice to it something even more precious than bodily health and mental culture. Many a young man, goaded on by this craving, and unable to satisfy it from his own resources, has dipped into the till of his employer, deeper and deeper, till at last his name has been written on the records of crime, and his fair fame has been lost forever. Many a young woman, finding the swift needle or the swifter shuttle too slow to keep up with the demands of her appetite for dress, has sold her virtue to purchase garments of shame!

Only those of you who are poor are tempted to sacrifice health and integrity to the passion for fine clothes; but there are other grave consequences to which all are liable who make it the ruling passion.

One of these is the weakening of the intellect. You know our minds take shape and dimensions from the objects upon which we most employ them. If we deal chiefly with that which is of trivial or secondary importance, our intellectual powers are dwarfed and stunted in their growth. Thus it is with some young people. They have given up their thoughts so long to ribbons and laces and dickies and cravats, that their minds have become sadly enfeebled and belittled. All intellectual pursuits which demand patient and profound thought are beyond their reach; nothing is more wearisome to them than the consideration of serious questions in science or in morals. You and I meet with people every day whose minds have been starved into semi-imbecility by incessantly feeding them upon the husks of fashion.

This law of the mind is equally the law of the heart. When the heart is set upon trifling or unworthy objects, it grows strait and shallow. It is impossible that one who is completely wedded to the vanities of dress should be faithful to the vows of affection. No man nor woman can serve two masters; and when Fashion is the chief object of worship, the household deities are every day blasphemed and set at naught. I have found, too, in my experience as a pastor, that those persons with whom dress is the ruling passion are not easily impressed with the

truths of religion. It is easy enough to scare them by talking about death and hell; but when anything is said of the dignity of the Christian life, and the rewards of self-sacrifice, they listen as though they heard not. Their minds are so full of fripperies and furbelows, that these weightier matters can find no room within them.

Young men and women, I charge you that you follow not this dangerous road. Do not suffer these things of secondary worth to become the main objects of your living. You cannot afford to pauperize your minds and petrify your hearts in this way. The world has need of you, and you have no right to squander the life God has given you upon such ignoble pursuits. Do you never think, when you deck yourselves in costly raiment, of the thousands about you in rags and wretchedness? Do no visions ever appear to you of little pinched forms that crouch hungry and cold in damp cellars and frosty garrets, — of little bare feet that in winter-time go pattering over the icy pavements, leaving blood-marks behind, — of multitudes of the destitute and the ignorant and the forsaken, who are calling you with piteous entreaties to come and help them? While the world is so full of want and sorrow and heathenism, will you turn life into a gay masquerade, and go flaunting your follies forever in the faces of those who

need the inspiration of your love and the uplifting of your hopefulness, and the relief your charities could bring them? Let your minds go forward now and often to that moment when you shall stand within the border-lands, looking back upon the life that is closing, and resolve to live so that that last moment shall not be clouded with remorseful thoughts.

God grant that you may be clothed with the robes of a spotless integrity and an unfailing charity; and when the great feast shall be spread in heaven, and the King shall come in to see his guests, may he find every one of you there, with the wedding garment on!

IV.

MANNERS.

IN one view, manners may be regarded as of secondary importance. It is sometimes said that if the central principles of the life are right, there will be little need of preaching about mere ceremonies of deportment; and there is a measure of truth in this assertion. But it is equally true, that if the central principles of the life are right, there is little need of preaching about honesty or patience. How shall we know that the life is built on the right principles, but by observing the deeds in which it issues? and of these the most trifling are sometimes the best exponents of character. If you want to know which way the wind is blowing, you do not look at solid blocks of masonry, nor do you watch the trunks of stout trees; you observe the slender branches at the top, or the dry leaves which the wind has torn from their stems. "Straws show which way the wind blows." The primary signification of the old proverb is, that even the slightest phenomena will sometimes guide us to their fundamental law; but it is true that the slightest phenomena are sometimes most valuable in leading us

to correct conclusions. Straws are infinitely better indices of the direction of the wind than granite boulders. So are the rules of good manners, sometimes, I think, better tests of the moral condition, than the moral precepts themselves. Many a man whose character you could hardly criticise, if you compared it with the commands of the decalogue, would soon reveal his selfishness if you should try him by the laws of good manners. He would be scrupulous in observing all the plain requirements of morality, but the instant he passed beyond the boundaries of "thou shalt" and "thou shalt not," he would be off his guard, and then you would soon see his true character manifested.

"Every tree is known by its fruit"; but some trees are well known also by their blossoms. Such a one is the tree of human life, of which morals are the fruit and manners are the flowers.

The sun is the source of light and heat. Heat is considered the more important agency in the work of vegetation. It breaks the fetters of the frost in the spring-time, and warms into life the germs of plants, and sets the vital currents flowing through the woody veins of trees. But light has also an important function. All the beauties of vegetation are its peculiar work. It arrays the flowers in their beauty, and decks the leaves in their multitudinous tints of

green and gold. Moreover, it has an important part to fulfil in stimulating the growth of plants. Look at the sickly, etiolated sprouts that grow in your cellars, with plenty of warmth and air and nourishment, — all the requisites except light, — and you will see how much light has to do in knitting fibres and tissues, and giving health and beauty to vegetation.

All that light is to vegetation manners are to social life. They give it much of its beauty and gracefulness. Society would be a sombre barbarism without them. Moreover, there is no question that they help the growth of genuine morality.

That is a grave social heresy which sneers at politeness as deceitfulness, and advocates the blunt expression of all our feelings, no matter how uncharitable they may be. I have heard persons boast of actions of this sort, after some such manner as this: "I did not like him, — I cannot tell why it was, — but from the first moment that person filled me with disgust; so I let him know just how I felt. I was not going to treat him as if I had great love for him, when I had no such feeling. There is very little deceit about me. I always act out just what I feel." You have heard such vain boasting as this. It sounds sincere and plain-hearted, but in truth it is an ebullition of ill-nature. First impressions are

likely to be erroneous. The shrewdest observers of human nature are often at fault in their first estimates of character. And therefore we may do great injustice to excellent people by acting out these groundless caprices. Honesty and plain-heartedness are altogether inappropriate names to give to actions of this nature. You might as well call a man plain-hearted who flies into a passion and swears at you, or who deals you a blow in your face with his fist. If it is praiseworthy to act out all our feelings, then all those who allow their passions loose rein, and are guilty of all manner of crimes and excesses, are the models we ought to imitate. Such feelings must be restrained, and good manners assist us in restraining them. The laws of common politeness interpose a check to these rude outbursts of our selfish nature.

When noxious weeds grow upon stony soil, where it is difficult to plough them up by the roots, farmers cut them off with scythes before their seed-time. After a few mowings they cease to sprout. Manners do not strike at the roots of our vices, — indeed it is pretty hard to get them out by the roots, — but they are excellent helps in keeping the tops trimmed.

You perceive, young friends, that I have estimated manners highly as a social power. Instead of deeming them an insignificant ornamental accompaniment of life, I have ranked them with the moral forces.

You will do well to observe all their reasonable requirements. There are few distinguishments of which one may justly feel more proud than of good breeding. Let me venture to make a few practical suggestions. They are not copied from Chesterfield, nor plagiarized from any young lady's behavior-book. They are only the dictates of Christian common sense.

The first rule of good manners is this, "Thou shalt love thy neighbor as thyself." This embraces and epitomizes all the rest. I shall not have a word to say upon this subject which cannot be referred to this text as its fundamental principle. True politeness is nothing more nor less than the Christian rule of life applied to all the minutiæ of our social intercourse. John Witherspoon's definition is worth repeating and remembering. "Politeness," said he, "is real kindness, kindly expressed." Nothing but this deserves the name. Examine the slightest act of true politeness, and you will find this element of kindness in it. You offer another the seat you occupy; the politeness of the act consists only in its kindness. You bow or uncover your head upon meeting an acquaintance in the street; the act is polite, only because it is a generous acknowledgment of the worth of the man or woman you salute. So you will find in every act of the true gentleman traces

of good-will and self-sacrifice. "Be kindly affectioned one toward another, in honor preferring one another." So wrote the Apostle Paul, one of the truest gentlemen that ever lived. No one in whose heart there is not a joyful readiness to make little sacrifices continually for the happiness of his associates will ever be the possessor of a true gentility.

In the second place, remember that good manners are not for display, but for benevolent use. They are not to be a means of showing ourselves off; they are to be a means of showing kindness to others. Is there not in some minds a misapprehension in regard to this? Do you never see people who seem by all their actions in society to say: "Just look at me! See what a magnificent bow I can make! Notice how blandly I smile! Listen to the melody of my laugh! Observe what warmth and cordiality I can throw into the tones of my voice! Mark the gracefulness of my step and the dignity of my bearing!" This is not good manners; it is snobbishness of the most offensive sort. Politeness is one thing, and a very good thing; but the putting on of airs is another, and a very disgusting thing. We are never to exhibit ourselves; we are always to gratify and entertain others. When one begins to display himself, other people are sure to feel that his intention is to put them in the shade. That *is* the intention. Whoever

seeks to make himself appear conspicuous has in his heart a desire that those about him may appear insignificant. It is not hard to see that this ostentation of politeness is exactly at variance with the golden rule. He who loves his neighbor as himself has none of this contemptible ambition to outshine his neighbor.

In the third place, it is well to understand that there is and can be no fixed standard of good manners. No dancing-master or professor of etiquette can teach you a system of rules that will at all times be fit and practicable. The reason is plain. Good manners are not for yourselves, but for other people; and therefore they must, in great measure, be determined by the people with whom you are associated for the time being. You are to seek their happiness, and of course you will do nothing which will offend or annoy them. The tastes, the prejudices, and the customs of people vary greatly in different societies; and what would please one company would offend another. In a Jewish synagogue or a Friends' meeting, it would be grossly impolite to uncover your head. In a Christian assembly it would be just as impolite for a gentleman to keep his head covered. Circles of society that differ less than these have customs that are very dissimilar, and in these matters the man of good breeding will always carefully conform

to the customs of the people with whom he is associating. He will not compromise any moral principle for the sake of pleasing others; but in non-essentials he will conform his conduct to their tastes and customs. When you are in Rome, you are not to do as the Romans do, if they do wrong; but you are to do as they do in mere matters of form and conventional usage.

And yet there are not a few who early in life become possessors of a set of movements and gestures and phrases, in which they are pronounced *au fait* by masters of deportment, and who spend the remainder of their days in showing them off. Wherever they are, whether in a Fifth-Avenue saloon, or in a backwoodsman's cabin, they square their conduct by the same rigid rules.

Here are two young ladies, who have always moved in the same society in the city, and who are equally well versed in all the requirements of etiquette. They are both regarded by their friends as polite young ladies. They both pay visits to country cousins. One of the young ladies carries her city style with her into the country. Her *début* in the farm-house produces a profound sensation. Her rural relations stand aghast, as with all sails set she bears down upon them; and they receive her well-meant civility with an admiring shudder. Through her

whole visit she rides the lofty steed of metropolitan ceremony. Every swain to whom she is introduced is astonished and confounded, makes his Sunday bow as well as he can, and hastens from her presence, to relieve himself of his embarrassment. The consequence is, that the honest folk with whom she is tarrying are in a state of perpetual perplexity and uneasiness. They cannot imitate her, and they naturally feel that they are placed by her conduct in the position of inferiors. They form unpleasant opinions of city folks, and she in turn is disgusted with the stupidity of country folks. They breathe more freely when she takes her departure, and she carries with her no grateful memories of her visit.

The other young lady drops the ceremonies to which she is accustomed as soon as she leaves her home, and is ready to adapt herself to circumstances and people. When she arrives at her destination, she greets her friends in an unaffected and hearty manner, and immediately begins to observe their characters and habits, that she may understand them and be understood by them. She is careful not to put on any airs which the country people cannot wear as gracefully as she, and she studies to please them and make her society agreeable to them. In short, it is evident from all her conduct that she has come into the country, not to astonish and outshine the country

folks, but to put herself on a friendly footing with them, and make them happy. There is sunshine in the farm-house as long as she tarries; she goes away with many regrets, and that visit is by her as well as her country friends held in delightful remembrance.

Now these two young ladies, when judged by the received standards of etiquette, would be deemed equally genteel, but their test experience proved that the one was well bred and the other was not. The one remembered and the other forgot the two principles which we have been considering: that good manners are not for show, but for service; and that in them we must conform ourselves, so far as we are able, without immodesty or indecency, to the tastes and the customs of those with whom we are associated.

In the fourth place, notice that self-consciousness is one of the worst blemishes of deportment. The person who is always impressed, in society, with the idea that everybody is looking at him, is sure to be awkward and ill-mannered. There can be neither grace nor freedom in movements that originate in this impression. You shall see many persons who by their gait and manner when they enter a public assembly reveal their suspicion that they are the centres of observation. Some walk in timidly, as if they were

ashamed to be looked at; others, with a deprecatory air, as if they considered themselves aggrieved by being looked at; others, quite defiantly, as if they did not care if they were looked at; and others still, with a bearing of magnificent complacency, as if to be looked at were the highest pleasure of their souls. All this is very amusing to a spectator. And the same phenomenon is seen everywhere in society. It arises, of course, from an aggravated egoism. Such people need to learn that they are of far less consequence than they suppose. Trust me, good friends,—for I know that some of those who are reading this paragraph are afflicted with this weakness,—you are not looked at half so much as you imagine. I dare say you may walk into church and not be observed by half a dozen members of the congregation. You may step across a parlor almost any time without attracting the notice of any considerable number of its occupants. And if you could only dismiss from your minds the absurd notion that you are the cynosure of all eyes, you would not only find more enjoyment in society, but you would appear to better advantage. Do not suffer yourselves to think of the appearance you are making; if you do, you will always be awkward and constrained. Burns wished we might always be able to see ourselves as others see us. I don't know about that. Sometimes

it would be of great advantage to us if we could forget that others see us.

In the fifth place, remember that those who are beneath you have as good a right to your courtesy as those who are above you. Kindness to the lowly is one of the distinctive marks of good breeding. If you have the right idea of gentility, you will not disregard those who cannot thrust themselves into your society. You will find a pleasure in showing respect to those who are poor or uncultured or diffident. I think, young folks, that a loving courtesy is one of the most valuable gifts we can bestow upon the poor. Our charities might prove a curse to them; but polite attentions shown them can be nothing but a blessing. You cannot do a poor man a greater service than by respecting him, and showing him that you respect him. A cordial word, a shake of the hand, a touch of the hat, — these cost nothing, but to those who receive them they are worth a vast amount.

The final suggestion is that you do not save your good manners for the street or for society, but that you let them beautify and bless your homes. A thoughtful courtesy will never be wasted upon those who dwell beneath the same roof. Nowhere else can such a revenue of joy and blessing be gathered from true politeness. I do not mean that you should

fall into stately, ceremonious ways at home (nor abroad either, for that matter); I do not believe in stiffness or formality in social intercourse anywhere; but if we would be careful to show little kindnesses at home when there is occasion for them, — and such occasions are numberless, — if we would learn to deny ourselves in little things for the sake of others, in honor preferring one another, we should find the happiness of home greatly increased. Besides, if such a kindly courtesy is the law of our home life, it will not be difficult for us to obey it when we are away from home. It will become as natural as breathing. We do not always think of the importance of this thing. We are too apt to reserve our good manners for strangers, and thus our intercourse with those who are dearest to us is robbed of one of the charms that might hallow it. I heard one day in a railway car this conversation: —

"Who is that gentleman in the third seat?"

"That is Mr. Jones."

"Is the lady with him his wife?"

"I think not."

"Have you ever seen Mrs. Jones?"

"No."

"Why then do you think this is not she?"

"Because he is rather more polite to her than men are apt to be to their wives."

This sarcasm would not have been so keen but for the truth with which it was edged. Let us heed it. If courtesy brings grace and beauty with it, let us find room for it at home.

V.

CONVERSATION.

THE great Mr. Carlyle, who used to pass for a philosopher, insists that we talk too much. Doubtless that is true of most people, and perhaps it is not altogether untrue in these latter days of Mr. Carlyle himself. Words are something more than wind, however, and conversation as a social force must not be lightly esteemed. You remember that, in one of Mr. Cooper's Revolutionary stories, he introduces two characters who fall into an earnest debate upon the right of the American Colonies to rebel. The parties are an officer in the king's army, who stoutly denies that right, and an American clergyman, who as stoutly affirms it. The discussion is kept up until a late hour, and the combatants, unwilling to give up the battle, agree to sleep upon their arms. The next morning, after the smoke of the last night's controversy has cleared away, each finds that he has been converted to the faith of the other; the British officer avows his intention of throwing up his commission and joining the rebels, and the American clergyman is convinced that it is

his duty to apply for a chaplaincy in his Majesty's service; and in these convictions they both continue through the remainder of their lives. This is hardly an exaggeration of the effect which is daily produced in the modification of men's opinions through the agency of conversation. In politics, in religion, in the arts of life, opinions are oftener changed by familiar talk than by formal speeches. He who can talk wisely and well is qualified to exert great influence.

But conversation is not merely a useful art, it is a fine art. No other accomplishment is to be compared with it. No entertainment is so rich and satisfying as that which is furnished in a circle of good talkers. You know persons to whom it is a delight to listen, their conversation is so full of wisdom and grace. They are sought in society; at the dinner-table where they sit there is ambrosial food; and the fireside circles into which they are drawn never find it hard to make the time pass pleasantly. If, now, conversation is one of the most potent and pervasive of the social forces, and one of the finest of the arts, there is reason why we should study it. We may be admonished by Mr. Carlyle to talk less; but let us qualify ourselves to talk well when we do talk.

There are just two indispensable qualifications of

a good conversationist. They are very comprehensive qualifications, however. The first is a good mind.

This implies a vast amount. It implies, of course, some natural ability; though the meanest capacities, with proper culture, may reflect honor upon their possessor. The toughest and hardest wood takes the finest polish, and it sometimes seems to be so with mind. Graces and accomplishments which have been wrought out by patience and painstaking are beautiful and precious; while those which cost little labor are often lightly esteemed.

Next to natural ability we find in a good mind intelligence. A good mind is a well-stored mind. Only out of the abundance of the mind the mouth speaketh eloquently. One of the chief reasons why good talkers are so few is found in the fact that there are few who have anything to talk about. This is the reason social gatherings are often so dreary and unsociable. People have nothing to say. This is the reason why talk often degenerates into twaddle or is perverted to the bad purposes of gossip. It is the lack of information, not the lack of natural ability, which occasions the barrenness of conversation in many circles. It is painful in the extreme to listen to the attempts of some excellent people to "make talk," as they say. The task of making

bricks without straw is recreation compared with the drudgery of trying to talk when you have nothing to say. But let two persons of large reading and observation meet, and although they are entire strangers, they will soon find something to talk about. There are a thousand subjects, outside of themselves, and apart from their belongings, of which they have knowledge; the hours pass quickly as they converse, and when they meet again they will not be strangers. I do not wish to be understood as asserting that none but the school-learnt can talk interestingly, for I know many persons whose opportunities of acquiring education have been very limited, who are never at a loss for subjects of profitable conversation. They are diligent readers, busy thinkers, constant students of nature and of men; I never talk with them without finding all my thinking faculties aroused and stimulated; I always learn something from them, and am always conscious that they are trying hard to learn something from me.

A good mind is also a well-disciplined mind, — a mind accustomed to reflect, to judge, and to choose for itself. This insures an independence and a vigor of expression, without which conversation is always tame and profitless. It is not enough that your memory is stored with facts; you must know what to do with your facts; you must know what your facts

mean. What you want, in order to talk well, is a well-furnished mind. Now a room is not well furnished when the furniture, be it ever so abundant and costly, is pitched into a heap in the middle of it; neither is a mind well furnished when the knowledge which it holds is loosely thrown into it, without order or system.

Of course a well-disciplined mind will serve you in other ways besides enabling you to talk well. It is what you need in all the labors and studies of life. It is a possession that can never lie fallow. In some subsequent chapter I propose to speak of the methods of mental discipline. It is only important to this discussion that you should consider it indispensable to him who would excel in conversation. Get wisdom, then, and with all your gettings get understanding. If you would be good talkers you must not only know something, you must also know what that something means, and know how you know it.

The second general qualification of a good talker is a good heart. This is even more comprehensive than the other. It implies, first, good-humor. This is a prime condition of good conversation. Indeed, when good-humor takes leave, conversation immediately ceases to be conversation and becomes dispute in a more or less aggravated form. Write this little precept in capital letters in your memory: WHEN

YOU BEGIN TO LOSE YOUR TEMPER, STOP TALKING. But something more is demanded than good temper, — the absence of variance. There must be a vein of cheerfulness always. Good-humor is to conversation what motion is to a brook, — it gives sparkle and vivacity; without it we soon have stagnation. I have noticed in society that moody and sour-minded persons are always avoided, no matter how splendid may be their abilities, while those who are always bubbling over with mirth never fail of delighted listeners.

Charitableness is another quality of the good heart. The good conversationist is one who listens with respect and tolerance to all that others have to say, and who never judges them harshly because they happen to differ from him. And not only does he treat the opinions of others with charity, — he judges their lives in the same way. He thinks no evil of his neighbor, and therefore, of course, he speaks no evil concerning him. That is to say, he avoids all gossip and everything that resembles gossip. He never descends to that dirty level, and if he can help it, he never associates with people who do.

A virtue closely akin to charitableness is candor. All conversation is worse than vain, if those who converse are not willing to know the truth, even though the truth may conflict with opinions which they hold.

When two persons talk simply to vanquish each o in argument, — not caring so much to know the of the matter about which they are talking as t the victory in debate, or to defend opinions whic they have expressed, — their conversation will resu in no good whatever. When you find yours company with persons whose talk all stimulated by the feeling, "I've said it, . . I'll to it, right or wrong," you had better draw the u view to a close as soon as possible. In your co sation, let every one see that you have no opinio dear that you will not surrender them at the den of truth.

Sympathy is another of the moral requisites good conversation. This is one of the good ta choicest gifts. He is able to put himself imme on an equal footing with those to whom he is ta he enters into their thought and feeling as comp as he can; he studies their mental habits and ac ments, if he does not know them by intuition, t may know what subjects would most interest and he is careful to introduce no themes that w be tedious or disagreeable to them. I know o grace which is more to be coveted in society than sympathetic friendliness by which one can im ately throw himself into the feeling of those to he speaks, establishing between himself and relations of equality and fraternity.

nestness is another of the qualities of the good
The opposite of this is that trifling spirit so
ient at the present day. I suppose that Paul
Apostle meant this when he wrote of "foolish
kin, and jesting, which are not convenient."
us, I dare say, have found them quite in-
hen, in the exercise of what wits we
sed, we have been utterly unable to determine
her individuals meant exactly what they said or
ly the opposite. I do not stickle for mathemat-
ccuracy of expression, at all times; I only object
e constant habit of trifling into which some young
ons fall. An occasional ripple may not be ob-
onable, but when there are nothing but rapids,
now that the stream is shallow. We demand
depth and tranquillity in conversation. Our
ntertainment and our clearest profit are always
in conversing with those whom we know to be
ghly in earnest, whose words we can receive
ut being constantly on our guard against irony
uble-entendre.

Sincerity is a distinguishing quality of the good
ker. The opposite of this is a worse fault than
last. It is the sin of deceit or dishonesty, un-
ious or deliberate. The other fault arises from
lue playfulness; this arises from an undue love
pplause. You meet not a few in society who

habitually deceive you by assenting to all you say, whether they believe it or not; by taking pains to talk in unison with you, though they go directly athwart their own convictions. You are not long in finding out such people, and when you have once discovered what manner of spirit they are of, you derive no more satisfaction from conversation with them. Be not like unto them. Be perfectly sincere in all your talk. Profess nothing which you do not feel. Assent to nothing which you do not believe. If dissent would violate hospitality or cause you unavailing trouble, you may sometimes be silent; but never think to gain the regard of others by hiding or falsifying your own convictions.

Modesty is another of the traits which adorn the good talker. Egotism is insufferable in conversation. And yet how many are the ways in which it comes out in common talk. Men who in public places conduct themselves with dignity and modesty are sometimes unbearably egotistic in private conversation. There are many distinguished personages whom you have never met, whose personal acquaintance you had better not form, if you wish to preserve your exalted opinion of them. If you should hear them talk, you would soon be disenchanted. Their self-conceit would be so disgusting to you, that you would never care to see or hear them again. But though self-con-

ceit is a common vice of great men, it does not appear necessary that a man should be great in order that he may think highly of himself. Some very small men whom I have known have been great egotists. Egotism crops out everywhere in conversation. There is the individual whose talk is all about himself, — *his* wonderful experiences, — *his* matchless gifts and possessions, — *his* peculiar tastes and notions, — *his* distinguished friends. Change the topic of conversation as often as you will, he will always return, after a brief digression, to the original mutton. You can neither coax him off nor choke him off. So long as he talks, he will talk about himself, and when he ceases to talk about himself, his tongue will cleave to the roof of his mouth. You know this individual. Do you like to talk with him? He has a neighbor who resembles him, in the manner of his conversation. This one is always ready to match every fact you state, no matter how interesting or remarkable, with another fact considerably more interesting and remarkable, connected with his life and history. Is he an agreeable companion? There is another, who entertains you with a minute account of his ailments. Of all the egotists the valetudinarian is the worst. Persons who "enjoy poor health," and find all their comfort in talking about it, are to be treated kindly, of course, poor creatures! but they

are not exactly the kind of people one likes to spend a social evening with. Then there is another troublesome kind of egotist, — the individual who talks all the time, — turning the conversation into a harangue, which he delivers to a circle of uneasy listeners. You remember the story of Madame de Stael, who, upon being introduced to a deaf and dumb man, talked to him for an hour or more with her accustomed fluency, not even noticing that he did not reply; and afterward said to the friend who introduced him, "Who was that gentleman? I thought him a remarkably agreeable person." Such monologues may be pardoned to Madame de Stael, in consideration of her wonderful gifts of extemporaneous speech; but it will hardly be safe for any of us to esteem ourselves so much wiser than our associates that we can claim the right of talking all the while, leaving them only the responsibility of listening.

Please remember this, young people, that conversation implies, on the part of all who engage in it, both talking and listening. In all good conversation each individual has as much listening as talking to do; and the good conversationist is one who can not only talk well, but also listen well. I know some eloquent listeners, who show by all their conduct that they are paying the strictest and most respectful attention to every word that is spoken to them; and I

know others who never hear anything that is said to them, — who deliver their own remarks, and then, if they give way for reply, the vacant expression of their eyes, and their absent, abstracted manner, give evidence that instead of listening to you they are thinking what they shall say next. Now all this arises from excessive self-conceit. It grows out of the supposition on their part that it is all important that you should hear what they have to say, but that what you have to say is not of the slightest consequence to them nor to anybody else.

Charron has truly said: "In company it is a great fault to be more forward in setting one's self off than to learn the worth and be truly acquainted with the abilities of other men. Especially must those who are really gifted in conversation remember this truth; for he who eclipses others owes them great civilities, and, whatever a mistaken vanity may tell us, it is better to please in conversation than to shine in it."

To be a good talker, we have seen, one must have a good mind and a good heart. The good heart, while it is by far the more important of the two qualifications, is the one more likely to be disregarded. The conversational gifts which men most covet are the gifts of fluency and brilliancy and wit. Such qualities as sincerity and charity and candor and earnestness and modesty they forget to cultivate.

And yet, without these fluency is a curse and bril liancy an *ignis fatuus*, and the arrows of wit are poi soned arrows.

I remember now the words of One whose conversations (for he never made speeches) have been the most precious legacy of the world for many centuries: "How can ye, being evil, speak good things; for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of his heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things." Here we come to the root of the matter. If you would talk well, you must live well. Learn of this great Master how to live, and your utterances, like his, in some smaller measure, shall have authority with men; and they shall wonder at the gracious words they hear you speak. So shall society be pervaded and quickened by your influence, and you shall find at last, treasured upon the luminous pages of the book of remembrance, many words fitly spoken, — apples of gold in pictures of silver.

VI.

HABITS.

"LET all thy ways be established," said a certain wise man. It seems a tame and prosaic injunction; but there is poetry in it, if we only know what it means.

Some words are pictures. The moment you hear them spoken, your imagination presents to you the figures or scenes which they describe. They convey truth to the logical faculties, not directly, but through the media of the poetical faculties. For instance, if I speak of Christian duty, you can only grasp at a dry abstraction; but if I speak of the Christian race, you immediately conceive of an arena, with crowds of spectators on either side, and the racers with bodies bent forward and eyes intent, all speeding toward the goal. There are many words in our language which were once employed in a figurative way, but which are now perfectly literal. Tribulation is one of these. When you hear the word now, you never have any conception of its original meaning. You only think of trouble or sorrow in its most general signification. But a few hundred years ago if

one used that word, it conveyed a definite image to the minds of those who heard him. For the tribulum was a flail, and a tribulation was nothing more nor less than a thrashing. The tendency of language is toward literalization. In the early days of language, nearly every word is a picture; but every-day use takes the poetry out of words as well as men.

One word in the wise man's command has passed through this process. "Way" is that word. Originally it signified, of course, a road, a highway. Then it came to be used as a metaphor in describing moral states. Time was when if you spoke of a person's way of living, you would suggest to those who heard you the picture of a well-beaten path, upon which a man was plodding along. But now you never think of it as a metaphor. It has become one of the most matter-of-fact words in the language. It means only a confirmed manner or method. This man, we say, has a way of walking, — that one a way of speaking, — another one a way of finding fault with everybody. In this sense "way" and "habit" are synonymous; and it is in this sense that the wise man uses the word.

We may easily see the significance of the metaphor. Habits are ways along which our thoughts or our feelings or our practices have travelled so frequently that they are smooth and well-trodden. Habits are to the

mind what the iron track is to the locomotive, — not the power which drives it, not the machinery of which it is constructed, — but the means by which its course is directed, and its progress toward good or evil is facilitated. The most offensive sights, the most loathsome thoughts, the most revolting deeds, through frequent and long-continued familiarity with them, lose all their disgustfulness, and become at last positively pleasurable. That which is in the beginning difficult to perform, habit in the end makes easy. The pianist, in his first lesson, stumbles awkwardly over the keys of the piano; every movement of every one of his fingers requires painful attention; his hands have not yet learned to obey simultaneously the slightest whisper of his will; they exhibit a troublesome proclivity to follow each other; and, like the blind leading the blind, they often fall into a ditch of discord; and the poor unfledged musician thinks that if he ever reaches that happy advancement at which he shall be able to make his right hand go up the key-board while his left hand is going down, it will be a proud day of his life; but after a few months of diligent practice, those very hands of his, which it caused him so much trouble to manage at the outset, will themselves discourse melodiously when he sits down to the piano, leaving his mind free to wander over all the earth. He has found the *way* at last.

Good habits are not easily formed, but bad habits do not require much cultivation. They seem to grow spontaneously. Like weeds, the only thing required to insure a plentiful crop of them, is negligence. I doubt whether any of you are entirely free from bad habits. Some of you may not be addicted to any vicious practices, but you have certain "ways" which are blemishes upon your deportment, if not upon your character. To these you have become habituated by processes so easy that you are not, nor were you ever, conscious of them. Have you not sometimes been surprised and mortified on being told of some such habit into which you had insensibly fallen? You would not believe it at first, but when you set a watch upon your conduct, you found it was true. How strange it is that these faculties of ours will get us into so many difficulties while consciousness is napping! There was a man in my native town who always prefaced every reply in conversation with an ejaculatory grunt, which I can hardly spell, but for which "Hunh!" will stand as well as anything. One day a neighbor said to him, —

"Townsend, what makes you always say 'Hunh' before you answer a question?"

"Hunh, I don't, do I?" said Townsend.

A certain eminent Scotch minister, now living, has a disagreeable way of shrugging his shoulders while

preaching. This minister has a colleague who has learned the bad habit of his senior. One day the junior had been preaching, and the senior, as he was leaving the church, remarked to an American gentleman with him, "Mr. Blank preaches well, but I do wish he could correct that bad habit of shrugging his shoulders." Likely enough, young friends, you have unconsciously acquired some such habits, which, though not immoral, are exceedingly disagreeable; and you may even have criticised in others faults to which you yourselves are addicted.

Bad habits are easily formed, but not easily broken. Augustine said that "habit, if not resisted soon, becomes necessity." Not in the strictest sense of the word does it ever become necessity, but to human eyes it sometimes seems to be little less than that. I suppose there never was an individual so firmly held under the power of evil habit that he could not if he would, by God's grace, release himself from it. I do not suppose there ever was a drunkard so utterly debauched and degraded, that he could not with Divine help reform himself; but I have seen many whom I felt perfectly certain no power on earth or in heaven ever would arrest in their career of misery. Do you not every day see strong men wrestling with habits which seem to be too mighty for them, — now and then getting the mastery for a time, but soon yielding

to the power which has so long enthralled them? "A brave man battling with the storms of fate" is an inspiring sight; but a slave to habit trying to break his fetters is a sight one cannot look upon without heart-sickness. The probabilities of defeat are so many that it makes one tremble.

But you say: "A habit is only a constant repetition of certain acts. I see no reason why the repetition cannot at any time be arrested. If I am a drunkard, all I have to do is to drink the last glass and stop there. That will be the end of it. If I am a profane swearer, it is only necessary that I should resolve never again to take the name of God in vain, and then keep my resolution. The whole matter is plainly within my power." Yes: so you might reason that a bar of steel is only a row or a number of rows of separate particles, therefore it must require very little strength to break it. The attraction of cohesion which binds these particles so firmly together is weak compared with the force of habit.

Young people who form bad habits often go from bad to worse with terrible rapidity. No young man under the dominion of a vicious habit is aware of the fearful velocity with which he is sinking from honor and integrity toward shame and ruin. If you drop a stone from the top of a precipice, it will not merely fall twice as far in two seconds as in one, but four times as far;

in three seconds nine times as far as in one, and so on. That is the law of falling bodies, and the law of falling souls is very like it.

If these evil habits attack us so insidiously, hold us so firmly, and carry us so swiftly toward ruin, we ought to be on our guard against them. They are not to be trifled with. You might as safely choose tigers and panthers for your playmates. It seems to me that habits do somehow belong to the feline race. They toy and dally with a man as a cat plays with a mouse. They toss him hither and thither, and he rather likes the sport. They handle him with fur mittens, and he professes not to believe in claws. Sometimes they even permit him to escape for a little distance, and though they pounce upon him again before he is beyond their reach, he makes no desperate effort to release himself; he deems himself safe enough. He feels sharp twinges of pain, now and then, but does not heed them much, until at length, after the charm of the demon is complete, after his courage and self-respect are all gone, he starts to find himself in the jaws of the destroyer.

Most of those who have given advice to young people with reference to habits have concerned themselves chiefly about bad habits; and so much has been said about them that very little is left for me to say. I turn therefore quite willingly to the other side of the ques-

tion, and fill the rest of the chapter with a few plain considerations concerning good habits. The mere avoidance of bad habits will not promote the growth of good ones. You may keep the nettles and the pig-weed out of your garden by vigorous work, but that will not insure you an abundance of fruits and vegetables. On the other hand, every gardener knows that the best way to keep out the weeds is to plant good seed and cultivate it diligently. Therefore I wish to insist especially on the importance of forming good habits. Virtue of the negative sort is a very questionable commodity. I have known young people whose bad habits were few, but whose character I did not particularly admire. They did not lie, nor swear, nor drink rum, nor break the Sabbath, nor do anything else in particular. They prided themselves upon their superior morality, but I never supposed that leaving undone the things which the law has forbidden was the whole of morality. Christ has epitomized the law, and what is his reading of it? Is it a prohibition? Nay, verily! but an explicit and positive command. Not "thou *shalt not* love the world and the flesh and the Devil," but "thou *shalt* love the Lord thy God with all thy heart and thy neighbor as thyself." I think there are few classes of people more detestable than those do-nothings who manage to steer clear of the interdicts, but pay no heed to the inspiring exhortations of Christianity.

A certain man had a son, and he said unto him: "Son, go work to-day in my vineyard." At evening the father inquired: "Son, how many vines hast thou drest to-day?" And the son replied: "None, father; I have been sleeping under the sycamore-tree; but I have not climbed over the hedge once to-day!" This little parable illustrates the kind of morality, — I fear I must say the kind of Christianity, — with which some people are well satisfied. But I tell you, young people, such morality and such Christianity are hardly worth coveting. If simply to obey the prohibitions of the law is the whole duty of man, sticks and stones are far better Christians than you can possibly be, for they never tell falsehoods, nor steal, nor drink rum, nor break the Sabbath. And if you have no higher aspiration than to get to the heaven where the sticks and stones go, I am sorry for you.

Good habits are just as efficient in helping one to live a life of virtue as bad habits are in accelerating his ruin. They are not so easily formed as bad habits; but being formed, they hold one strongly in the right path, and powerfully help him forward. Labor which is difficult at first, habit makes easy; self-denials which in the first instance seem painful, become to those who persevere in them sources of the highest pleasure; deeds of love which in the beginning are foreign to our nature, in the end flow spontaneously from

our hearts. "Never did any soul do good but it came readier to do the same again with more enjoyment. Never was any love or gratitude or bounty practised but with increasing joy which made the practiser still more in love with the fair act."

Punctuality is one virtue which ought to become habitual with every one of you. It is more a matter of habit than many of you think. That this is true is evident from the fact that some persons are always punctual, no matter what their hindrances may be, while others are always tardy, no matter how strong may be the reasons for punctuality, nor how easy it may be for them to be punctual. I know some sextons who have never yet been known to ring the church-bell at the appointed hour. They are uniformly from five to twenty minutes behind time. I know others who have never been known to fail in this matter. Some church-goers in every congregation are always a little late. Others are always in their seats before the service commences. The person who has formed this habit of punctuality rarely finds it difficult to be punctual. The one who has formed the habit of dilatoriness is always delayed by one imaginary hindrance or another. Circumstances always conspire to help the man who makes promptness a principle of action, and to hinder the man who acts upon the opposite principle. And if you only

knew how much of mischief, irritation, and disappointment are saved by punctuality, and how much time and energy are wasted for the want of it, I am sure you would make it a point to be punctual.

The habit of observation is a good one. A thousand phenomena, curious and beautiful, in nature and in human nature, present themselves daily to your vision. Try to see some of them. The world is stored with knowledge, and any man who will keep his eyes open as he goes along may be wise; but thousands pass through the world without knowing anything. "Eyes have they, but they see not." The habit of observing closely the facts you witness will be of incalculable service to you. Facts are the raw material of philosophy, and the mind that has acquired the thirst for knowledge finds as much pleasure in gathering facts as the miser does in heaping up his gold, and vastly more of profit.

You ought to form habits of study. Some of you have completed your school-days, and have entered upon the active duties of life. Let me counsel you never to cease to be students. Never let a week go by without a serious and persevering effort to increase your store of useful knowledge. In your school-days there were some sciences in which you were especially interested. Do not let this interest abate. Stimulate it by constant study. Always have some subject for

investigation before your minds, to which a portion of your leisure shall be devoted. If you have been classical students, do not allow your Greek and Latin to get rusty. A page now and then of Horace or of Memorabilia will be an excellent tonic for your minds. If you have been lovers of the physical sciences or of mathematics or of philosophy or of history or of the fine arts, feed the flame of this enthusiasm. Make it a habit to devote some portion of your time to these pursuits of culture.

I know some of you will say that you can find no time for these things. I say, you can. If you have one thousandth part of the determination and perseverance in this matter that Elihu Burritt or Abraham Lincoln had, you will find time nearly every day to give to study. Your circumstances can hardly be more unfavorable to such pursuits than theirs were, and you know what they achieved. But if you would accomplish anything, it is quite essential that you should crystallize all your studious impulses into a studious habit. Spasms of studiousness amount to nothing. You must make it as much the rule of your life as eating or sleeping. If you do, it will become as much a necessity of your life as eating or sleeping.

Habits of benevolence should be formed in youth. I do not wonder that there are so many niggardly souls in the world, when I read the advice which is

most commonly given to young folks upon setting out in life. "Be sparing"; "Be prudent," "Lay up something against a rainy day"; "A penny saved is as good as a penny earned," — these maxims, and such as these, are about all the instructions which young persons receive concerning the use of money. Doubtless frugality is one of the cardinal virtues, and I do not complain that it has been enjoined upon you; I only complain that most people teach you nothing else. And while society is constituted as it is at present, while all sorts of baits and bribes are held out to stimulate your natural acquisitiveness, I do not think it especially needful that I should exhort you to any more greediness in the getting, or any more closeness in the keeping of money. Something might, however, be said concerning the benevolent use of it. I hope you will form the habit of doing good with your money, be it much or little. You will have opportunities enough. Wherever you live, the destitute and the friendless will be in your neighborhood. Quite literal are those words of the Master, "The poor have ye always with you." And these poor who dwell beside your very doors are the ones for whom you are especially bound to care. Generally speaking, it is no charity to give money to straggling beggars; in ninety-nine cases out of a hundred they are impostors, and the harm you will do by encouraging them in

vagrancy will more than counterbalance the good you might do to some worthy person who chanced to be among them. All the charities you have to bestow will be needed by those whom you know to be worthy.

Public as well as private charities have a claim upon you. Great enterprises of humanity, which must depend for their support upon generous-hearted people, will constantly appeal to you. Not unfrequently you will be invited to assist by contributions movements which relate to the general culture and intelligence of the communities in which you reside. And greater than all is the great cause of Christianity,— the maintenance and the spread of Christian institutions in this land and all lands, — this will call for your aid. Now my advice is that you make it a habit to assist all such worthy causes. Be careful as you will not to bestow your charities upon unworthy objects (and some care will be needed in this); but when objects are presented concerning which you have no doubt, count it a good-fortune that you are able to contribute to them.

If habits of benevolence are not formed in early life, the probabilities are strong that they never will be formed. If you do not begin to give when your means are small, you will not give when they grow larger. With the increase of wealth the desire of

wealth increases; grasping grows easier and giving grows harder as men grow older. Some young persons lay large plans for benevolence when their fortunes are acquired; until then they propose to give as little as possible. Now in this fair calculation there are two mischievous mistakes. In the first place, they may never live to accumulate the fortunes out of which they are building their air castles. In that case they will be found to have been unfaithful stewards of what they had. Christian principle calls for the consecration of our possessions, — not of our anticipations; and it will be a poor excuse to offer at the end for selfish lives that we had formed large plans of giving away in charity money that we hoped to possess some time or other. In the second place, if these persons live and succeed in getting the wealth they are working for, they will by that time have the habit of keeping so fixed upon them that they cannot, or at least will not, break it off. The great majority of all the close-fisted rich men began life with resolutions to be liberal when they became rich; but the benevolent impulses of their nature, from being held in check so many years, were completely paralyzed; while the acquisitive faculties were growing stronger all the time, and at length became the dominant force in their characters. You have seen some of these people, who make gain

their god, and worship it with a degrading devotion. I think you do not admire their characters. I think you would shudder at the thought that at some time you might be like them. There is only one way in which you can escape this doom, and that is by making it as much your habit to give as to get, so that giving and getting shall go hand in hand through all your lives. Thus your benevolent impulses will be trained and developed equally with your acquisitive faculties; and you will find in your charities greater pleasure than in your gains; for "it is more blessed to give than to receive."

My last suggestion is that you turn your religious inclinations and impulses into habits. The habit of church-going is a good one. I trust you will never relinquish it. The young man whose custom it is to attend church every Sabbath-day is tolerably certain not to be led into crime nor to follow vicious practices. As a safeguard, this habit is worth everything, — to say nothing of the good influences which surround one in the house of God. And in this matter of church-going, you are hardly aware, perhaps, how much depends upon habit. If you are in the habit of going, it is easy and delightful to go; you feel restless and discontented if you are compelled to stay away; but quite a little resolution is often needed to re-form the habit when it has once been broken off.

Some of you are trying to live the religious life. You have discovered that there can be no steady religious growth, no consistent Christian living, without habits of devotion and service. It is just as necessary to your religious life and health that you should have regular times of prayer and reflection, and regular methods of Christian labor, as it is to your physical life and health that you should have regular times of eating and resting and working. And now, before I take leave of you, I want to know how many of you pray habitually. Of course those who are professors of religion have such a habit, — I do not speak to them, — but there are some among you who have never made a profession of religion, to whom I want to put this question. Do you still remember, young men and women, those simple petitions your mother taught you in your childhood, — those precious little prayers that so many prattling lips have murmured, — do you still remember them, and do you yet repeat them? I hope you do. You need not be ashamed of them. One of the greatest statesmen of this nation (John Quincy Adams) — he whom the people called "the old man eloquent" — declared, not long before he died, that he had never closed his eyes in slumber without repeating the little prayer he learned at his mother's knee, — "Now I lay me down to sleep." It is not a weak or un-

manly thing to pray, young friends. Need any one be ashamed of bowing every day before the great Majesty of the universe, to acknowledge his authority and ask his blessing? Need any one be ashamed of seeking for a few moments, every day, audience and communion with the dear Father of us all, whose eye watches us, whose power defends us, whose loving-kindness crowns us every day? Strange indeed would be such shame as that! I do not counsel you merely to hold fast the simple forms of prayer which you learned in your childhood, but, holding fast the forms, let not the spirit depart. Reverently, every day, on bended knee, confess your sin and your weakness, and your need of help to live aright, and the blessing of God, falling silently as the dews at eventide, shall descend upon you, bringing strength and joy and rest unto your souls.

VII.

HEALTH AND PHYSICAL CULTURE.

WE seem to be entering upon another age of brawn. Boating and base-ball — two sports that require the greatest amount of physical skill, agility, and endurance — are the most popular of all the pastimes for young men. Even the young women have caught the fever, and are giving unwonted attention to out-door amusements. Much time that has heretofore been dawdled away with the tatting-hook is better spent upon the skating-pond; the crochet-needle has been superseded by the croquet-mallet. All these are hopeful symptoms. They indicate a healthy reaction from a bad condition. Too little attention has been paid to physical culture; our sports have mainly been of the quiet and sedentary sort; and many classes of our people have been strangers far too long to fresh air and vigorous exercise. There is danger, however, that this reaction will go too far. If brain has been cultivated heretofore at the expense of brawn, there is some reason to fear that in some quarters brawn will henceforth be cultivated at the expense of brain. They say that

those fine fellows who pulled so lustily the other day in the boat-race at Worcester showed in their faces that their intellectual development had hardly kept pace with their physical development. The greatest athletes of this generation are not the greatest philosophers, if I am rightly informed. The champion boxers and boat-racers are far from being giants in intellect. Indeed, it seems that the highest physical development is only attained by the neglect of the mind and the heart. The face of a man who has been trained for muscular feats is likely to be as stupid and expressionless as the face of a fat steer. If you adopt the theory that man is only an animal, and cultivate that part of his nature exclusively, you can develop a splendid animal, but that which you destroy will be worth far more than that which you develop. I do not doubt that sound physical health, and a good degree of strength and endurance, are perfectly compatible with the highest mental development; but I say that the training through which the boat-racers and prize-fighters are compelled to go, in order that they may be able to perform their superhuman feats of prowess and endurance, is a training that will surely, in every case, impair the mind and destroy the finer sensibilities.

"Tell me, Chawls," said one young swell to another, "how you contrive to tie such a beautiful knot in your cravat."

"Why, you see, Augustus," responds Chawls, "I give my whole mind to it."

Exactly. If you would be a perfect Brummell, you must do as Brummell did, — give your whole life to dress; stand before the looking-glass the larger part of the time, and rumple several scores of immaculate cravats every day in repeated efforts to tie the perfect knot. The highest perfection in this art is only attained by devoting all your thoughts and energies to it. You may be able to dress tastefully and becomingly enough for all practical purposes, by expending much less time and effort upon your raiment; but you cannot expect to rival the fops in their own chosen department, unless you put yourself through the same course of training in which they are exercising themselves.

The Japanese acrobats, who have recently been performing their marvellous feats of balancing and tumbling, for the amusement of the nation, have shown what can be done in that direction; and some of you might, perhaps, be able to reach the same proficiency in the gymnastic art; but to this end it would be necessary for you to deny yourselves all other kinds of culture, and make this the business of your lives. In short, you cannot make prodigies of yourselves in any one particular, without making fools of yourselves in many other particulars.

It is often necessary for scientific men to choose specialties, as Agassiz has done. The field of knowledge and investigation is so large, that the explorer cannot travel over every part of it. He therefore chooses some one department of study, and devotes his life to that. But the pursuit of one branch of study to the neglect of other branches is a very different thing from the development of one part of the nature to the neglect of the rest. Because of the shortness of life and the preciousness of knowledge, we may approve the devotion of the scientific explorer. Though he has but a single aim, it is a noble one, and we bid him God speed in the pursuit of it. Besides, he is not a man who despises breadth of culture. Though his life is given mainly to one study, he does not neglect opportunities that come to him of increasing his knowledge of other matters. He is constantly hungering for other truth besides this of which he is in search; and though he may feel that he cannot go far out of the path he has marked out for himself, to glean in other fields, yet whatever comes within his reach he greedily appropriates. I suppose such a man as Agassiz must feel, at times, that the life he has chosen for himself is a life of painful self-denial. Other paths of study, in which he knows he could find abundant pleasure, stand invitingly open, and he cannot refuse to enter

them without some pangs of regret. Still, we all know that the culture of Agassiz is not all in one direction. He finds time to think of the wants of his body, of the needs of his heart, of the claims of society, and to give to each a portion in due season. No one part of his nature is cultivated at the expense of the rest; he only chooses that his intellectual work shall be done mainly upon a certain branch of natural history. The pugilists and the gymnasts we were talking about are able to excel because they give the whole of their time and energy to bodily culture, — neglecting the culture of the mind and the heart. That, we can all see, is very different in principle from the choices which are made by such men as Agassiz.

However, it may be that the pugilists and the acrobats are of some use in society. So far as they are themselves concerned, their lives are miserable failures. We are all pretty well convinced, when we see them, that they have by no means reached the chief end of man; but God often makes the folly of man, as well as the wrath of man, to praise him; and these men are made to serve as examples and as warnings. Examples they are of the perfection to which the human body is capable of being brought, and warnings to all men that such perfection cannot be reached without paying for it vastly more than

it is worth. I trust, young folks, that Providence does not need any of you for such purposes of illustration.

My theory is, that the development of the human nature ought to be as nearly as possible a symmetrical development. The body ought not to be cultivated at the expense of the mind, nor the mind at the expense of the body. There ought to be muscle enough to execute the mental decrees, and mind enough to control and guide toward wise ends the muscular forces. And not only should the balance be kept between the physical and intellectual parts of the nature, but all the faculties should be harmoniously developed. If one part of the building goes up much faster than the rest, there is danger that it may topple over; if all the parts go up simultaneously, they join to support each other.

By many of you this energetic protest against an abnormal development of muscularity will not be needed. While most of you are sufficiently interested in those sports which demand physical strength and agility, very few of you, perhaps, give so much thought as you should to bodily health and culture. Now, although I may be a little less enthusiastic than some of the amateur oarsmen in regard to the development of muscle, I wish to insist, with all earnestness, upon the duty

of caring for health. And yet I have a presentiment that all the ink I shed on this topic will be wasted. Young folks, within my observation, are shockingly careless of their health, and resolutely sceptical with regard to all the advice which is given them on the subject by their elders. They are so sound and hearty, so full of blood and vigor, that the suggestion of ill-health seems to them positively absurd. I know how it is with you, young folks, for I have been where you are, and it was not very long ago, either. When people lectured me about my carelessness, I used to laugh at them. The idea that I should permanently injure my health by the trifling imprudences of which they complained, was a good joke, — it was really. They had better keep their hygienic prescriptions for the old grannies, — I had no need of them! So if work was pressing, I could keep right at it, night and day, only stopping long enough for a hasty meal, occasionally, and sleeping not more than ten hours in six days. I had no fear that excitement, or overwork, or irregular habits, or unwholesome diet would ever seriously affect me. Not until the mischief had been done could I see that there was the slightest cause for apprehension. And though I am not an invalid now, by any means, yet every day I am fettered and limited in work and enjoyment by those early mistakes, and I know that they have shortened

my life at least ten years! Not by vice or dissipation, but simply by imprudence, — by disobedience of the simplest laws of health; by careless feeding and loss of rest, by cramming the neglected work of a week into a day and a night, — by such foolish courses, against which I was well warned by good friends, has this result been reached. Many of you are following in the same courses to-day, and I have very little hope that anything I can say will convince you of their danger. You are determined to learn by experience. Well, experience is a pretty thorough teacher. The only misfortune is, that her most valuable lessons are not learned till it is too late to profit by them.

I shall not attempt to give you any specific directions with regard to the care of your health. You already know vastly more than you practise. But I think you might get some useful hints from the prize-fighters and the oarsmen. You have heard of the carefulness with which their habits of eating and exercise are regulated. They do not confine themselves to a bran diet, by any means. They partake freely of nutritious animal food; but all condiments and pastes and rich delicacies they entirely eschew. They have found by experience that the physical system cannot be kept in perfect health if it is fed with the greasy and spicy compounds of which we are so

fond. I wish you would get the bill of fare which the Ward brothers adopt while they are in training, and examine it. You might not feel bound to restrict yourselves quite so closely as they do, but you would get some valuable notions in regard to wholesome food.

Not only are they careful in regard to their diet, but they observe the utmost regularity in their exercise and their rest. Every day, whether it rain or shine, they must have so many hours of muscular work; every night they must have so many hours of undisturbed sleep. By a strict adherence to this rigid regimen, they bring their bodies into such a splendid condition that they can pull six miles in less than forty minutes, with hardly the quickening of a pulse or the shortening of a breath. "Every man that striveth for the mastery," says Paul, "is temperate in all things." It is no new discovery that these athletes of the present day have made. The same laws of bodily culture were known and observed in the old days of the Olympic races.

And if these men will do as much as this to secure a corruptible crown, how much should we do to secure an incorruptible! Merely to wear the championship belt of the boxer, or to carry the champion flag of the oarsman, men will deny themselves injurious indulgences, and put themselves through courses of careful training. The end which they

choose is not the highest, but the means by which they attain it are worth our study. Something of the same care and self-denial are necessary to prepare us for the most efficient performance of our work, whatever it may be.

My observation leads me to believe that most of those men whom the world recognizes as men of great power have sound health and vigorous physical organizations. The instances are rare in which invalids or men of feeble frames and weak nerves have made much impression upon their fellows. I do not know that I have ever heard a great orator who was not a strong and hearty man. The two great pulpit orators of the age — Mr. Beecher and Mr. Spurgeon — are both stout, ruddy-faced, vigorous men. I have never seen Mr. Spurgeon; but I never hear Mr. Beecher speak without feeling that his excellent health, and his great power of physical endurance, contribute largely to his success. In all probability neither of these great men would ever have been heard of as orators beyond the bounds of their own parishes, if they had not been endowed by nature with good constitutions, and had not taken care of them. The fluency of speech, the vividness of imagination, the quickness of wit, the clearness of insight which they possess, would have been barren gifts if they had not been vitalized by an abundance of animal life.

There is a magnetism in health and vigor which goes far to make up for defects in oratory; and only when you find rare intellectual gifts combined with splendid physical powers do you find a great orator. Very few persons except those who have tried it are aware how severely public speaking taxes the physical strength. Perhaps some of you have had the evil fortune at some time to be very angry for a few moments. You know that when the fit passed away, it left you as weary as if you had done a hard day's work. Now the excitement under which the public speaker often finds himself is as intense as the excitement of anger, and the weariness of bearing it is increased by the constant endeavor to control it; while instead of lasting only a few moments, like the fit of anger, it is protracted perhaps for an hour or two. How great a draft it makes upon the body you can imagine. It is true that many public speakers are never greatly roused, but no man who has not some excitability ever makes much impression as an orator. And no man can bear such stress and strain of passion as you often witness in Beecher or in Gough, without a powerful frame, strong nerves, and a perfect digestive apparatus.

What is true of oratory is true of every other work and calling. The lawyer needs for his profession the same bodily vigor. Instances innumerable will arise in which the lack of nerve and physical stamina will

surely overthrow him. He cannot manage the witnesses, the juries, and the opposing counsel; above all, he cannot control himself as he should, if he is not a thoroughly healthy man. The surgeon whose stomach is disordered, and whose nerves are not in prime condition, will never have the courage and confidence that are required to operate successfully. The merchant or the manufacturer who fails in health is far more likely to fail in business. In short, young folks, it is safe to say that, unless you have good vigorous health, the chances are ten to one that you never will amount to anything in any department of life. I presume you all have some ambition to succeed in life. Remember then that the first condition of success is a sound body.

It is worth while to care for the body, not only because of what it is able to do for us, but because of what it is in itself. It is the most intricate and beautiful piece of mechanism in the world, and we have no right to mar it by carelessness or to injure it by neglect. Just as I was writing this paragraph, a paper was laid upon my table, in which I find these words of Henry Ward Beecher: —

"I like to go past an engine-house and see those rude sons of industry fondle and pet their engine. Sometimes I think it is their little god. How they rub it! How they clean it! How they oil it! How they put

flowers upon it! Why, they know what it can do. They are proud of it. They have seen it play. They have seen how well it performs in the hour of danger. It has stuff in it. It is a brave engine. They personify and give attributes to it. They love it. They talk to it. And they rub the brass and clean the leather and keep everything nice and all right about it."

And yet these very fellows, who show so high an appreciation of the excellence of their fire-engines, and take so good care of them, often utterly neglect their own bodies. They are more careful of the wood and brass and leather of "the machine," than they are of their own flesh and blood. If some enemy should pour sulphuric acid into its bright cylinder, or gash the suction hose with his jackknife, they would be ready to fight. But they pour into their own stomachs fierce and fiery liquor, and sever the sinews of their own strength in midnight revelries. They are not an exceptional class. Very few indeed of the children of men have any just regard for their own bodies. As the truths of physiology are more widely known, and the relations of the body and the spirit are better understood, I trust there will be more attention to this great matter. And yet physiology and psychology can do no more than reiterate these solemn words of inspiration: —

"What! know ye not that your body is the temple

of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

"If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are."

VIII.

MIND CULTURE.

SOME of you are yet "under tutors and schoolmasters." What I have to say in this conversation is not intended chiefly for this class, but they are welcome to any truth they may find in it. The only advice I have to give young folks who are pursuing courses of education is, that they make the most of their advantages. I am afraid, however, that the counsel will strike them as not being strictly original.

But with many of you the school-days are past and you never expect them to return. I am addressing clerks, apprentices, young mechanics, factory operatives, shop-girls, — many classes of young persons, the greater part of whom have had the advantages of the common school; some of whom, perhaps, have gone higher, into the academy or the college, but whose education is finished now so far as the schoolmasters are concerned. Some of you had but limited opportunities, and you are sorry that they were not better. Some of you had plenty of opportunities, and you are sorry that you did not improve them more diligently. Most of you are conscious of

deficiencies in respect of culture, and often wish that you might possess a better education. But to very few of you, I suspect, does it ever occur that a good education is yet within your reach. And yet such is the fact. In this age of cheap books and libraries, there is no need that any man or woman should lack a liberal education. And I am going to show you, if I can, how you can get it, and how much the getting of it and the possession of it will be worth to you. I don't know that there is any kind of knowledge of which the monopoly is held by the schools and the schoolmasters. While it is true, on the one hand, that there is no royal road to learning, it is equally true, on the other hand, that there is no road to learning which is not open to all classes. Of course the schools afford facilities of education that are valuable, and the work of acquiring knowledge is harder for those who are obliged to study without these facilities, but it is not so hard that it cannot be performed with signal success by any one who has a mind to undertake it.

In the study of the sciences, for instance, the apparatus which is found in the school-room is serviceable to the student; but most of the school-books will tell you how you may construct for yourselves apparatus of a simple nature that will answer all practical purposes. What you cannot make you can purchase at a trifling cost. And nothing is more certain than that

the construction of this apparatus, and the experiments which you perform with it, will give you a clearer notion of the principles of the science which it is intended to illustrate than you would be likely to get in the best academy under the most skilful teachers. What one works out with his own brains and hands he knows thoroughly. What is shown him by somebody else he does not half know. You might acquire the principles of a science more quickly with a teacher; but your understanding of them would be much less clear and satisfactory than if you mastered them alone.

For the study of most of the natural sciences your materials are ready to your hands. All you need is a text-book to guide you in your investigations. The facts which you are to study and classify are all about you in nature. Botany, chemistry, zoölogy, mineralogy, natural philosophy, all relate to phenomena which are before your eyes every day. All they attempt to do is to explain these phenomena, and to refer them to certain natural laws. These sciences open to you a most inviting field of study; they will lead you into habits of research and of generalization; and thus will serve at the same time to furnish and to train your minds.

In the study of the pure mathematics a teacher is even less necessary than in the study of the natural sciences. No student who wants to learn algebra or

geometry or the calculus can afford to have any help. It is absolutely essential to the thoroughness of his knowledge of these studies that he should go every step of the way alone. Every problem that is solved, every equation that is reduced, every theorem that is demonstrated for him by somebody else, is a hindrance rather than a help to him. It is quite necessary in schools and colleges, where the majority of students only study because they are compelled to study, that there should be regular hours of recitation, regular tasks, and a teacher to assign them and to judge whether they have been performed; but the office of the teacher of mathematics is not to give the student assistance in his work; it is only to stimulate him in his work, and to hold him firmly to his work, — asking questions instead of answering them, and suggesting problems instead of resolving them. Any student who is determined not merely to get through his text-books, but to be a mathematician, will repel any offer of help. Mathematical knowledge can no more be acquired by proxy than food or exercise can be taken by proxy. It is no disadvantage to you then, in the pursuit of this branch of study, that you are compelled to dispense with a teacher. You may not get over the ground quite so rapidly as they do in the colleges, but you will ad vance fast enough, if you are diligent.

That languages can be acquired without the aid of a teacher, is a truth of which we have many illustrations. Mr. Elihu Burritt, one of the most accomplished linguists of the age, is a self-taught scholar; and he is only one of a large number who have made great attainments in this direction without aid from any quarter. Some of you may know an eminent divine who, while a poor mechanic, acquired so much Latin and Greek that it has nearly swamped him in his ministry. The great obstacle to his success has been that he knows these languages too well. There is no reason, then, why you should not make yourselves masters of the dead languages, if you have any ambition in this direction. The modern languages are easier to acquire, however; and I should counsel you to give them the preference. And although, with the aid of the excellent text-books which you can procure, it is possible to learn any of these languages without a teacher, yet for the sake of the pronunciation, it is better to study them with a teacher. And this it will not be difficult for you to do if you desire it. There is hardly a neighborhood in which some person may not be found who is competent to give you the assistance you need in these studies, and who will be glad to hear an occasional recitation from you.

"But how shall we find the time for these studies?" you ask. Let us see. Some of you are me-

chanics and mechanics' apprentices. You work at present ten hours a day, and are trying to have the number of your working-hours reduced to eight. But under the present arrangement fourteen hours out of the twenty-four belong to you. Eight of these hours should be sacred to sleep. If you are employed indoors, two hours at least should be spent in the fresh air. And out of the four remaining hours I think you can spare two every day for study. Some of you are clerks, and though you are on duty more than ten hours a day, there is much time in the course of every week during which you are not occupied. If all the time which you waste in absolute idleness — waiting for customers and gossiping with your fellow-clerks — were spent in study, you might make great progress in many branches of science. And there are very few of you, I suspect, who might not by a wise economy of time save two or three hours out of the twenty-four for study. Some of the young women to whom I am talking spend as much time as this in tinkering their back hair. If they gave half as much care to the inside of their heads as they give to the outside, they would rapidly augment their store of useful knowledge, and greatly increase their attractiveness in the eyes of all sensible young men.

"But suppose we study two hours a day, how much can we accomplish in that way?" Two hours a day

of faithful study, judiciously directed, will in ten years give you a better, broader, more thorough education, than nine tenths of the collegians have on the day of their graduation. I don't mean that you will have learned by that time everything knowable, but you will have laid an excellent foundation, on which you can continue to build through all your lives. Two hours a day for six months devoted to the study of chemistry will enable you, if you have ordinary brightness of intellect, to know more about that science than nine tenths of the bachelors of arts know. My observation leads me to believe that not one tenth of the students in college give so much time as that to chemistry. Of course you cannot in six months, with two hours of daily study, learn so much about chemistry as Liebig or Draper knows; but you could get a fair understanding of the principles of the science, — enough to give you great satisfaction, and to enable you to carry forward your future investigations with intense relish. The same thing might be said of other sciences. Some of them require longer and some of them shorter time to master their rudiments. The process of acquiring a language is a little slower. But I think that one year of faithful study, at the rate of two hours a day, with some aid from a teacher, would qualify many of you to read either French or German with considera-

ble ease. To learn to speak it well would take longer. Some persons acquire language much more easily than others, but a young man or woman of average power in this direction will readily accomplish what I have indicated.

If any of you are disposed to set about this work in earnest, let me tell you one thing that it will be useful for you to know. If you have not been in the habit of study for some months or years, you will find the beginning exceedingly hard. It will be difficult for you to fix your minds upon the subject in hand, and all your mental operations will be sluggish and painful. A kind of bewilderment will come over you occasionally, and you will begin to wonder if your mind has not lost the alertness and vigor which it formerly possessed. But if you hold yourself steadily to the work for a week or two, this dulness will pass away, and you will come to your studies with zest.

Education consists of two things, — the acquisition of knowledge, and the training of the mental faculties. In the pursuit of the studies I have mentioned both these objects are attained. But it happens that the minds of human beings are not all alike. It seems to me that minds may be divided into two classes, — the logical and the intuitive. The line that separates these two classes runs, with some deflections, between the two sexes. There is a radical difference in the

methods by which men and women ordinarily reach conclusions. Men rely more upon reasoning, women more upon intuition. This is the general fact. There are women whose minds are essentially logical, and men whose minds are essentially intuitive, but they are exceptions to the rule. Generally, a man takes up a subject and goes from step to step in a consecutive argument. He says if this is so, then that must be so; and if that is so, the other thing necessarily follows; hence the proposition is true. The woman looks over the whole ground at a glance, and says, "I know the proposition is true." And if you ask her how she knows it, she will probably reply, "Because I *do* know it." We philosophizing and syllogizing mortals sometimes sneer at this kind of wisdom, but I am not sure that it is not the highest kind of wisdom. Intuitions are surer than deductions, if they come from a pure mind and an uncorrupted heart. One chief secret of woman's influence is found in her moral intuitions and the earnestness with which they inspire her.

The courses of study commonly marked out for young men and women respectively have been such as to develop those powers for which each sex is distinguished, to the neglect of those in which each is deficient. Young men have been trained in classics, mathematics, logic, and metaphysics; young women have had but little training in these severer studies,

and have given much more time to music and poetry and painting. Now it is doubtless well that the culture of each sex should be so directed that the peculiar gifts of each should be healthily developed; but a one-sided culture should be carefully guarded against. You can often see among educated men the unfortunate results of a system of training which has developed their logical faculties, to the neglect of the intuitive and poetical faculties. The worst blunders and the fiercest quarrels of theology have arisen from this source. It has been the constant effort of most of the theological thinkers to put God and the universe into logical categories, to reduce all religious truth to algebraic formulas, and in these preposterous attempts their feelings have been soured and the range of their vision has been narrowed. Many of the most precious religious truths can only be revealed to us through imagination or feeling; the moment we attempt to imprison them in propositions, they elude us, and fly away to their native heaven. By the study of a proposition in dogmatic theology, you can often gain no better idea of the truth which it aims to exhibit than you could gain of a bird of paradise by studying, after the bird had flown, the cage in which the hunter had tried to entrap him. To be a good theologian, a man needs something more than logical culture. His insight,

his imagination, his poetical faculties, all must be cultivated, or he will miss more than half the meaning of the truths with which he is to deal. One object of a course of study should therefore be to supply to each student that in which he is lacking, and to train those faculties of his mind which are feeblest. I should advise young women not to neglect mathematics and logic, and young men to cultivate their tastes for poetry and the fine arts. It will be well if you can ascertain in which of the two classes mentioned your minds belong, and then you can cultivate that part in which you are deficient. What you are to aim at is a balance of mind, a symmetry and completeness of culture.

A large part of every good education is gained by reading. In this age of cheap printing, it is the easiest and simplest method of acquiring knowledge, and it may be a most valuable means of mental discipline. Not all reading has this effect, however. Many young people, and some who are not so young, read nothing but exciting fictions. The result reached in their cases is not mental discipline, but mental dissipation. Of course none of those who belong to this class are reading these homely thoughts; but there may be some even among you who have fed so much upon the highly spiced sensation novels of Miss Braddon and Mrs. Southworth, and all that race, that you find the

words of men who write for thinkers tame and tasteless. It may be that some of you read fictions only for the sake of the story, skipping all the philosophy and all the analysis of character, — everything which does not help to unravel the plot. Nothing can be more enervating to the mind than such a habit. If you are conscious that you are in any danger whatever from this source, apply immediately the heroic treatment. Eschew at once, and, if not forever, for a long time, all sorts of fictions, and devote yourselves resolutely to solid reading. You need not choose books that are intrinsically stupid, for there is no merit in dulness; take some good history, like Macaulay's History of England or Motley's Dutch Republic; or Guizot's History of Civilization; or some such philosophical treatise as Hopkins's Moral Science, or Mill's Essay on Government, or Ecce Homo; and read it and ponder it till you understand it all. Do not pass by a sentence till it is clear to you; study a single page for a day or a week or a month, if you cannot sooner grasp its meaning; and thus you may be able to restore to your minds the power which they are fast losing under the debilitating influence of sensational fiction. You may say that you never had any taste for such reading as this which I have indicated. If so, that is the very reason why you should take it up. Such tastes are

not altogether natural to many persons. In a good degree they are acquired. And if you do not possess them, the best thing you can do is to acquire them speedily. It will cost you some resolution, some perseverance, some self-denial; but it will abundantly repay any reasonable outlay of these virtues.

Of the benefits of such a course of study as I have recommended to you much might be said. The knowledge which you will thus gather, and the habits of philosophic thought which you will thus form, will be of constant service to you in the ordinary affairs of life. A woman to whom the laws of natural science are familiar finds use for them in the duties of her household. She knows not only the rules by which her culinary operations are performed, but the principles upon which the rules are based; and thus she is able to vary her processes as the conditions vary. No small portion of the labor and the mortification of the housekeeper would be avoided if work that is done by rote should be guided by reason. A great painter once said, in answer to a question, that he mixed his colors with brains. Bread mixed with brains would be more certain to rise than that which is compounded with ignorance.

An educated man will find his knowledge of mathematics, of science, even of language, of great practical service to him in any calling. And there is an

advantage in bringing study and work together. The uses and relations of knowledge are more apt to be appreciated. Commonly a certain number of years are devoted to study, and then study is laid aside and work is taken up. The result is a practical divorce between science and life, between education and affairs. The knowledge which is gathered is never used. But you who study while you are working will be quick to perceive the application of any principle or law you may discover to the labor you are performing. Thus you will not only fasten this principle in your minds, but, by bringing it out of the realm of abstractions into the realm of uses, you will perform a service for your kind.

But the benefits of study are not mainly material. Your minds will be enlarged by it. It will enable you to take juster and more comprehensive views of life. It will expel from your minds many narrowing prejudices. It will exalt and purify your ideas concerning the great Author of the universe. It will give you authority and influence among men. It will be an important aid to you in overcoming the tyranny of worldliness.

The multitudes about you are engaged in an eager and unceasing strife for worldly gain and advantage. Riches, reputation, respectability, — these are the three false gods of the bad trinity, before which all

the people bow down and worship. However sceptical some may be upon other subjects, there are few who do not pronounce this creed with a hearty sincerity. There is something appalling in the mad persistence with which men are rushing after these things. The great majority of people become infatuated with regard to them. All their views of life are distorted. There is no mental soundness in them. Their ruling passions so completely get the mastery of them, that they live as the fool liveth, — spending all their strength for naught, and gathering as the harvest of their lives nothing but things corruptible. You are about to enter the lists with these mad votaries of material and worldly good. You must follow their avocations, you must mingle in their society, and there is danger that you will come to adopt their views of life. And it seems to me that such a studious habit and purpose as I have suggested may help to keep your minds in a healthier condition. If you are wont to devote a portion of each day to the pursuit of useful knowledge, you will in that way secure for your minds rest and relaxation from the excitements and irritations of the worldly life. The tendency of material pursuits is to belittle the mind; the tendency of intellectual pursuits is to give it freedom and enlargement. The investigation of truth will lift you into a higher and purer

atmosphere than that which you breathe in the marts and caucuses and saloons. Only the selfish propensities of your nature are cultivated in your worldly life, while the study of truth is wholly an unselfish pursuit, and in it the nobler parts of your nature will find discipline and culture. When you come back to your daily toil and companionship, after such communings with the truth, your selfish ambitions will be chastened, your better impulses will be strengthened. No man or woman who has fixed habits of study can become wholly a slave to worldliness in any of its forms.

"Take fast hold of instruction; let her not go; keep her, for she is thy life."

"She shall give to thine head an ornament of grace; a crown of glory shall she deliver unto thee."

"Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold."

IX.

SUCCESS.

ONE of the self-made men of the nation has given us his motto, "Success is a duty." The aphorism has truth in it, but it is not quite original. It is only a paraphase of the old injunction, "So run that ye may obtain." The tent-maker of Tarsus was not less wise in his generation than the Bobbin Boy of Massachusetts.

In the old Grecian races there was only one prize for the multitude of competitors. Though all of them ran well, all but one would go back to the starting-point disappointed. But in the races of life, all who run well are crowned. There need be no rivalry in these contests. Men are matched, not against men, but against difficulties and hindrances. Whoever passes all these and reaches the goal, receives the palm of victory. Paul's injunction supposes this. "So run that ye may obtain." Ye may all obtain. The crown is within your reach. Success is possible; therefore succeed.

I am aware that Paul uses this figure with reference to the Christian life, but it is quite pertinent

to worldly as well as to spiritual things. "So run that ye may obtain," is as good advice for young lawyers, young tradesmen, young mechanics, young workers in any calling, as for young Christians. "Whatsoever thy hand findeth to do" (not only make mighty efforts to do, but) "DO it," — accomplish it, "with thy might." Provision is not made in a sound philosophy for failure, in any lawful undertaking. We are called upon not only to try to be masters of our situations in life, but to *be* masters of them. If the world be an oyster, according to the proverb, our business is to open it, not to stand haggling at it till it spoils.

Paul the Apostle not only preached this doctrine, but practised it. One who reads his life attentively will be led to believe that the fundamental conviction of his heart was that it was his duty to succeed. We have no means of judging how good a mechanic he was, but it would be safe to conjecture that he was an excellent one. I presume that few of his shopmates could make better tents, or more in a week, than Saul could. "Whatsoever ye do, do it heartily," is his counsel to laboring men; and it is natural to suppose that in this less conspicuous work he was as faithful and as successful as in his preaching of the Gospel.

How good a lawyer he was we have the best

means of knowing. The speeches and the letters he has left us prove that he thoroughly understood that profession. And when, in the days of his apostleship, he was called before courts and councils to answer charges made against him, the yells of execration and the clouds of dust his enemies raised in reply to his calm arguments out of the law showed plainly how conclusive those arguments were. He was stoned down once, and whipped down eight times, but he was never reasoned down.

No less energetic and thorough was he in his persecution of the Christians. Honestly believing as he did that he was doing God service in exterminating those hateful and blasphemous Nazarenes, he drove them from city to city with a zeal so intense that it was almost furious. Up to the time of his conversion there lived in Jerusalem no more dangerous enemy of the Christian Church.

Afterward, in his missionary labors, his indomitable energy wrought still greater wonders. Obstacles vanished before him; enemies quailed and fled from his path; perils, shipwrecks, scourgings, hunger, treachery, — all were insufficient to hinder him in the course he had begun. Think of the work which this one man accomplished! Almost every important city in the East was shaken by his influence. He spent no time in skirmishing with the detached forces of hea-

thenism, nor in foraging through the solitudes. He carried the war into the walled cities, and boldly confronted the learning and the cunning of the wisest men in the world. Rome, Philippi, Athens, Corinth, Thessalonica, Ephesus, — all the great centres of civilization, — were the scenes of his conflicts and his triumphs. Saying nothing about the nature of the work he did, his success in it is marvellous.

It is altogether fitting that a man of such courage and such achievements should give us this counsel, "So run that ye may obtain." The words get more than half their meaning from the man who stands behind them.

This truth, like every other, is capable of perversion. It is our duty to succeed; but what is success? That is a question which every young man should fully settle in his own mind before he begins his life-work. The answer which he gives to it will be the key to his future history. Let us bring the question to the test of life. Here is a merchant about to retire from business with several hundred thousand dollars. The world calls him a successful man, and pays him that insincere homage which is always given to success. But what is his history? Much of his wealth has been obtained by rapacity and dishonesty; if not by these, by cold selfishness and wanton disregard of the interests of other people. Poor seamstresses,

plying the needle for him in solitary garrets, by the light of dim candles, far into the night, have been stinted in their wages and oppressed by hard bargains, until they have been driven forth to lives of infamy. The bounties this man has sometimes dealt with liberal hand poorly atone for the extortions he has practised all his life long. In short, you discover that he has paved the way to prosperity with injustice and selfishness. The injuries he has inflicted upon others have recoiled upon himself. For even as mercy is twice blessed, so heartless greed is twice cursed. It curses its subject not less than its object. All the better parts of the human nature are destroyed by such a life as this. What is a man good for, when his tenderness and generosity and chivalry are all gone?

Do you call such a man as this a successful man? Most people do, but do you? If you do, you make a terrible mistake. Wealth gotten at the expense of the finer feelings and nobler impulses of the nature is not gain, but loss, — irreparable loss. Competence built upon the basis of injustice and moral degradation is not success, but failure, — miserable, total failure! What shall it profit a man, if he shall gain the whole world and lose his own soul?

Here is a statesman who occupies a conspicuous place among the counsellors of the people. With

rapid strides advancing, he has attained political power and prominence. His name is known, if it is not loved, throughout the land, and the newspapers trumpet his success. But he reached this eminence by the tortuous and dangerous road of policy. His record is the record of a wandering star. He has learned to be all things to all men, not in the apostolic, but in the hypocritic sense, that he may by all means get office. He has watched the tide of public sentiment, and has drifted with it, no matter whether it set toward the headlands of justice or the depths of iniquity; he has declaimed in one section to flatter the popular vanity, and he has denounced in another, to appease the popular prejudice; he has changed front as often as a weathercock on a windy day, and has made many an unsavory meal upon his own words. By these means, and others more questionable, he has gained distinction and favor upon the earth. Men call him a successful politician. What do you call him? I tell you that if ruin be not a meaningless word, that man is ruined. If there is any object this side the gates of hell more degraded or more despicable than an unscrupulous politician, I have yet to find it. If a man will sacrifice the public good to his own lust for power, there is no other crime that he will not commit, if opportunity be offered.

It is quite plain that the acquisition of wealth or fame, or position in society, is not necessarily success, in the best meaning of that word. When, by a life of rectitude and benevolence, one gains any or all of these possessions, you may well call him successful, but not if he acquires them by dishonesty or a lack of manliness. The matter is very plain, young men. You have either already entered upon your life-work or you are about to enter upon it, and it is your duty to succeed in it. If you are in trade, you ought to acquire a competence; if you are in a profession, you ought to be an honor to it, — you ought to gain a large reputation and a lucrative business; if you are a mechanic, you ought to command the highest wages and the best situations. These are the prizes towards which you are pressing. So run that you may obtain them. But bear in mind that there is only one path that will lead you safely to them. That is the straight road of Christian integrity. If you run in any other way, it will be infinitely worse for you than if you had never started. Your success would be like that of an army which should capture a city infected with the plague, and perish on the very threshold of its victory. You may be rich, renowned, powerful in the world; but what are riches worth, when the pure gold of the heart is turned to dross? What is the value of renown, when

your name has never been spoken in the presence of the angels of God? What can you do with power, when your spirit is palsied and shorn of its strength?

But some of you are answering me after this fashion: "That is good theory, but will it work? Is not this the language of enthusiasm rather than of practical sense? *Can* a man succeed — that is the question — upon such a basis of principle? Is it possible, in this world, with perfect honesty and truthfulness, and by loving one's neighbor as one's self, to gain wealth or eminence? Is it not necessary to deviate from these strict rules occasionally, in order to succeed? We are assured that success is a duty. Then we are commanded to seek it only by a path which seems to lead us away from success. Is not the alternative presented to us, — dishonesty or failure?"

So they all say, young folks, — so they all say. You will hear this cry every day on every street of every town in the land: "It is utterly useless for me to try to be perfectly honest and fair in my business; I cannot succeed if I do." I doubt not these opinions are sincerely held by many persons. But I take the liberty of dissenting from them in toto. I believe that success is nearer and surer by the way of honesty than by any other way. Indeed, by the ordinary courses it does not seem to be very near nor very cer-

tain. The commercial statistics tell us that ninety-eight out of every hundred men who embark in trade fail at least once during their business life. The figures seem incredible, but if I am rightly informed they are perfectly reliable. Now this does not speak well for the present methods of commercial management. If the cheating and the overreaching which they say are necessary to success will not do better than this for men, I think it high time their expediency were called in question. I do not believe many more than ninety-eight men in every hundred would fail if all adopted the golden rule as their guide in business. Do you?

To all this some tough old sinners will reply with a sneer. "How knoweth this man all these things?" they will demand. "Is he not venturing beyond his depth? What does a parson know about trade?" I will tell you, good my friends, one thing that I do know, and that is, that God, and not the Devil, is the deity who rules the universe. I know that God loves integrity and benevolence; that he commands us all to love them and to practise them; and I have no doubt that he will take care of us if we do. I know that it is safer in all respects to do exactly right and trust the issue in his hands, than it is to follow the dictates of dishonest expediency. When a man adopts the theory that unfair dealing is necessary to success, does

he not actually proclaim it to be his faith that the Devil is greater than God? This is the creed of every unprincipled man, reduced to its simplest terms. Thousands who have never openly confessed it show by their actions that they believe it. It is the one grand heresy against which all good men must combine to fight till it is exterminated. But I do not build on simple theory in this matter. The facts are on my side. If you go through the land, and pick out the men who have been most successful in a material point of view, you will find that the great majority of them have adhered rigidly to the principles of integrity in all their transactions. There is no need that I should mention the name of the most successful merchant in the land. You all know who he is. If I am rightly informed, his business has always been conducted with perfect honesty. His salesmen are instructed to tell the exact truth with regard to every article they sell; never to conceal its defects, never to misrepresent its quality. Any disobedience of this order is followed by prompt dismissal from his employ. When the sharpers and tricksters of trade can point to a man who has built up a colossal fortune like his by dishonesty, it will be time for us to begin to pay some heed to their theories. I know that men have sometimes acquired wealth by unfair means, but in the majority of cases they have lost

it about as quickly as they gained it. It seems to be hard to keep the spoils of dishonesty.

Neither is there any need that I should mention the name of the most successful statesman of this age. Is it not written upon all our hearts? And to what must his success be attributed? Why did the people of every land love him so well and mourn him so tenderly? It was not because of his great intellect. For although his mental endowments were of no mean order, although his perceptions were clear and his judgment was sound, there were many others in the nation who were fully his equals in these respects Neither was it because of his kindness of heart; for though there have been few among our public men whose hearts were freer of malice or fuller of charity than his, yet these qualities would not have gained him the reverence that the people so heartily paid him. His rugged strength of mind, and his unaffected tenderness of heart, were indeed among his prominent characteristics; but we do not feel that these are the differential faculties that singled him out from his fellows and made our love for him so strong and our sorrow for him so deep. The great secret of his success in life, and of the homage paid him at death, is found in his unspotted integrity. This it was that carried this poor boy up through legislatures and courts and congresses to the highest place in the nation. The

homely sobriquet of "Honest Abe" was a charm to conjure with. The historian of the future who shall explain the reason of Mr. Lincoln's repeated elevation to office, and the meaning of the wonderful pageant of mourning that filled the land at his death, will say without hesitation that his sterling honesty was the foundation of it all.

"Such was he; his work is done.
But while the races of mankind endure,
Let his great example stand
Colossal, seen of every land,
And keep the soldier firm, the statesman pure;
Till in all lands, and through all human story,
The path of duty is the way to glory."

When the political jugglers of the land can point to one of their kind who has reached an eminence as high as that upon which Lincoln stood and shall stand forever, they will have a better excuse for their folly than they have yet been able to show. For it is folly of the most stupendous sort which these men of the world boast as their wisdom. There is no greater fool than the man who thinks he will be better off in this world, in the long run, if he disregards principle. All the forces of nature, all the irreversible laws of society, are leagued to overthrow him. "The stars in their courses fought against Sisera." The Devil is not God, young men, and will never be. And be-

cause the Devil is not God, it is never expedient to do wrong.

However, if the Devil were supreme, I hope you would not worship him. There is not a particle of doubt that honesty is the best policy; but if it were not, it would be worth while to be honest. If you are honest only because you believe it to be the best policy, you are on a pretty low plane of virtue. I have tried to show you that worldly and material success is more certain to be gained by those who do right than by those who do wrong, because I believe it to be a general fact of the Divine administration. But, after all, these worldly and material successes are of small value. It is your duty to succeed in your calling, but it is not your first duty. The great business of life is to get for yourselves wisdom, grace, and manliness. These are the highest prizes offered you in the race of life. So run that ye may obtain them.

X.

STEALING AS A FINE ART.

PROPERTY is rightfully acquired in three ways, — by inheritance or gift, by production, and by exchange.

1. Much of the property now in the world has passed into the hands of those who now hold it by inheritance or by gift. A smaller proportion of the wealth of this land than of most lands has been acquired by this means, and yet there is much here descending from one generation to another.

2. Much wealth is also acquired by production. Those who cultivate the soil, those who dig for the precious minerals, those who search the seas for their treasures, gain their possessions in this way. And with these are properly ranked all those who engage in skilled labor of any kind. For though the artisan does not add any *material* to the wealth of society, as the farmer or the miner or the fisherman does, yet he does give increased value to the material already existing. The man who takes a pound of cotton and makes of it four yards of calico is a producer as really as the man who raised the cotton; the *fabric* is a product of his skill.

In primitive society there is very little property that is not acquired by production. The savage has few articles of value save those which he needs for his immediate use, and the larger part of these he obtains for himself. The maize which he cultivates, the game he finds in the forests, and the fish he secures in the streams, provide him with food; the skins of the animals he kills in hunting serve him for clothing; his weapons and implements are fashioned by his own hand from the sapling and the sharp-edged stone. He has few possessions that he obtains in any way from his fellow-savages. When he needs anything, he asks Nature for it, and she gives it to him.

3. But we cannot ascend the scale of civilization very far before we find in practice another method of procuring wealth. That is exchange. The farmer, unlike the savage, cannot produce all he needs. His wants multiply as civilization advances. He therefore devotes himself to the cultivation of the soil, and in order that he may procure clothing, implements, and articles of food which he desires, but which he cannot produce upon his farm, he gives in exchange for them the products of his farm. Thus there is a division of labor among producers, by which the work of production is facilitated and the aggregate production is increased. But it soon becomes

awkward for these producers themselves to effect these exchanges. Living far apart, much time is consumed by carrying their products about and bartering them, and soon another class arises whose sole business it is to carry on exchanges among producers, leaving the latter free to devote themselves exclusively to the work of production. This is the origin of the mercantile or trading class. The sole object of this class is to effect exchanges among producers. In prosecuting this work it becomes necessary that there shall be a standard of value recognized by all producers. There must be a convenient medium of exchange, and thus money comes into use.

The higher is the civilization of any land or age, the greater does this business of exchange become. Not only does the mercantile class increase in number, but the principle of exchange pervades all society, and its laws control all men. So pervasive is it that political economy comes at last to be rightly defined as the science of exchanges. Comparatively few persons in this land to-day are engaged in simple production. The farmers who do their own work, the miners who are digging ore for themselves, the artisans who are carrying on small businesses with their own hands, the fishermen who fish in their own boats and sell their fish for their own benefit, may be called simply producers. But when the farmer employs others

to do his work for him ; when mining is done by a stock company, and mechanical work by a manufacturing establishment, whether incorporated or not, then the principle of exchange comes in. In all cases where there is a combination of capitalists and laborers in the work of production the laws of exchange operate. The artisan or the day laborer exchanges his services with the employer for a portion of his capital. It is thus easy to see that a large proportion of the wealth of the land is acquired by means of exchanges. The muscular strength of the common laborer, the skilled labor of the artisan, the business talent and experience of the overseer or the agent or the salesman, the learning and tact of the professional man, as well as the products of the land, and the goods or wares of the mechanic, are all thrown into the market to be exchanged for other commodities or values, or for money, which is the measure of all values.

Since, then, the business of exchange in its various forms occupies so largely the energies of men, it is well to study some of the fundamental principles upon which it ought to be conducted. The moral law of such transactions is simply this : *In every exchange each party ought to give a fair equivalent for what he receives.*

Now the fact is that many exchanges are made in

which on the one side no fair equivalent is given for what is received. By presuming upon the ignorance of purchasers, by adroit and plausible misrepresentations of their wares, by trickery and falsehood, traders often induce their customers to buy articles and to pay for them in money or its equivalent much more than they are worth. Sometimes the purchaser is deceived in regard to the quantity of the goods he is buying. Short yards and light pounds and incomplete numbers are given him instead of the full amount for which he bargains and pays. These frauds in measuring and weighing are not so often resorted to in retail houses as once they were; the public is on its guard against such imposition; but many things sold in the original packages are far different from what they are represented to be. Let me quote from an exhaustive essay by Herbert Spencer on "The Morals of Trade":—

"Articles that are sold in small bundles, knots, packets, or such forms as negative measurement at the time of sale, are habitually deficient in quantity. Silk laces called six quarters, or forty-four inches, rarely measure four quarters, or thirty-six inches. Tapes were originally sold in grosses containing twelve knots of twelve yards each; but these twelve-yard knots are now cut of all lengths, from eight yards down to five yards and even less, the usual

length being six yards. In widths as well as lengths this deception is practised. French cotton braid, for instance (French only in name), is made of different widths, which are respectively marked, 5, 6, 9, 11, etc.; each figure indicating the number of threads of cotton which the width includes, or rather should include but does not. For those which should be marked 5 are marked 7, and those which should be marked 7 are marked 9; out of three samples from different houses only one contained the alleged number of threads. Fringe, again, which is sold wrapped on cards, will often be found two inches wide at the end exposed to view, but will diminish to one inch at the end next the card. These frauds are committed unblushingly and as matters of business. We have ourselves read in an agent's order-book the details of an order specifying the actual lengths of which the articles were to be cut, and the much greater lengths to be marked on the labels. And we have been told by a manufacturer, who was required to make up tapes with lengths of fifteen yards and label them as 'warranted eighteen yards,' that when he did not label them falsely his goods were sent back to him, and that the greatest concession he could obtain was to be allowed to send them without labels."

Still more frequently is the purchaser deceived in

regard to the quality of the goods he is buying. Adulterations of all kinds are in the market, many of them warranted to be pure and genuine. Goods that are recommended to be of one material are often of another and much cheaper material. Cotton is skilfully wrought into silk or woollen fabrics, and they are sold for all wool or all silk; textile imitations of all sorts are constructed and vended as the genuine article. Packages of coffee marked pure old government Java contain from one to two thirds peas or chicory; jewelry that is but thinly plated with gold or silver is sold for solid metal; flour that was made from foul and sprouted wheat is marked extra superfine; indeed, there is hardly an article in the markets that is not adulterated or counterfeited, and then sold for pure and genuine. It is true that, with regard to many of these things, the people have long since ceased to believe the representations of the manufacturers and traders, and therefore the deceit ceases to be of any great advantage to those who practise it. But even if it were of no advantage to them, if nobody were deceived by it, the morality of the transaction would not be affected. The *intent* is to deceive, to take an unfair advantage, to make an exchange in which no proper equivalent is given. If those who manufacture and vend these articles sell them for just what they are, and not what they seem

to be, no one can complain; sometimes by such processes a beautiful or a useful article can be furnished at a smaller cost, and this is commendable; the sin consists in representing them to be what they are not, and thus influencing people to purchase them who would not if they knew exactly what they were.

There are other methods of deception, which, though less obvious, are not less common. Among them is the practice of darkening the room where goods are sold, that people may not be able to judge of their quality. "It is usual also," says Spencer, "purposely to present samples of cloths, silks, &c., in such order as to disqualify the perceptions. As when tasting different foods or wines the palate is disabled by tasting something more strongly flavored from appreciating the more delicate flavor of another thing afterwards taken, so with the other organs of sense, a temporary disability follows an excessive stimulation. This holds not only with the eyes in judging of colors, but also, we are told by one who has been in the trade, it holds with the fingers in judging of textures; and cunning salesmen are in the habit of thus partially paralyzing the customer's perceptions, and selling second-rate articles as first-rate ones." "A still more subtle trick has been described to us by one who himself made use of it when engaged in a wholesale house, — a trick so successful that he was often

sent for to sell to customers who could be induced to buy of none other of his assistants, and who ever afterwards would buy only of him. His policy was to seem extremely simple and honest, and during the first few purchases to exhibit his honesty by pointing out defects in the things he was selling, and then, having gained the customer's confidence, he proceeded to pass off upon him inferior goods at superior prices."

With all these ruses and subterfuges there is no small amount of square lying. "Is this all wool?" asks the customer. "Yes; all wool, every thread of it," answers the salesman, knowing perfectly that there are many threads of other material in it. And there is an impression that this kind of falsehood is venial. Men who would not be guilty of an untruth in any other matter will often tell downright lies — lies with circumstance — about the goods they are selling, and have few, if any, qualms of conscience in regard to it. A young man in a wholesale jewelry store in New York was one day exhibiting to a customer an assortment of rings. "How fine are these?" asked the buyer. "Fourteen carats," replied the young man. The rings were not purchased. After the customer had gone, one of the proprietors approached the clerk, and angrily asked him why he did not say the rings were sixteen carats fine. "Be-

cause they were only fourteen carats," was the reply. "But you know that we always sell them for sixteen carats,". said the merchant. "I did not know it," replied the clerk, "and I will not do it for any man." "Nonsense!" answered the jeweller, in a tone of injured innocence. "You must n't be so scrupulous. Such transactions are perfectly right, commercially speaking." And yet this merchant was, and is to-day, a deacon and a very active man in one of the largest churches of Brooklyn. Such is a very general impression among business men, that a thing which would be utterly wrong in any other relation is right "commercially speaking." A man who would not lie for fame, for family, or for country, will yet lie for sixpence, and have no trouble about the wrongfulness of it. Can anything more sadly illustrate the corruptions of traffic?

There is still another practice in vogue among traders of which I desire to say a few words. It is what is usually called, I think, "jockeying" in prices. Instead of having a uniform price for the sale of their articles, many tradesmen have a sliding scale of prices. The thing is rarely sold for what is at first charged for it. If the customer complains of the price, or seems indisposed to pay it, they let it down a little, — sometimes let it down two or three times, till it is finally sold at a much less figure than was originally

set upon it. I have known an article for which twelve dollars was first charged to be sold for eight; and sometimes even greater differences occur between the asking and the selling price. Of course, the salesman's object is to make the purchaser believe he is getting the goods for less than they are really worth. For surely he cannot desire the buyer to think that he charges at first more than the goods are worth. He must wish to convey the impression that the first price is the fair price, and that the reduced price is less than the real value of the goods. This is, of course, a species of deception. All intelligent people know that, in the places where this practice is carried to its extreme, goods are rarely sold for less than a fair profit. The custom is to ask for goods more than they are worth, that there may be room left for deduction. Consequently many people are cheated, for there are many who never stop to parley about prices, but always pay the first price asked, if the goods suit them. By this system extortion is practised upon fair and honest customers to make up for the smaller profits made from the mean ones. Altogether it is a bad system and cannot be practised without more or less deceit or trickery.

The fault does not, however, wholly lie with the merchant. If it were not for the eager desire of the purchaser to get goods for less than they are

worth, the merchant would have no temptation falsely to profess to sell goods for less than they are worth. The trader is often led by his cupidity to desire to sell his goods for more than a reasonable profit; but quite as often the buyer is led by his cupidity to desire to buy the goods for less than a reasonable price. Neither party cares for equity; neither desires to give a fair equivalent for what he receives; the determination of both is to get as much as possible, and to give as little as possible in return for it. There is just as much selfishness on the one side of the counter as on the other. I have known some merchants who entered business with the firm determination to have an equitable and uniform tariff of prices, but who were finally fairly badgered and bullied by their customers into adopting practices which in their souls they abhorred. How often you witness such scenes as this: The customer comes in and asks for an article. It is shown him, and the price is named. He begins to disparage it, though it is the very thing he wants, and he knows it. "Can't you let me have it for a little less?" he whines, after finding fault with it for a while. "I should think you might throw off a little to a regular customer. I buy all my goods of you." The merchant explains politely that he makes no deviation in prices; and yet the customer begs for a little reduction, just as

a special favor to him. Failing in this attempt, he moves away, expecting the merchant will call him back, and offer him the goods at a lower price. If that does not take place, he himself comes back part way, and makes an offer a little under the price. If this last move is not effectual, he will sometimes take the article, grumbling, and will sometimes turn away in anger, and, though he has been treated with the utmost suavity, will tell among all his friends what a surly, disobliging trader this merchant is, — simply because he could not persuade him to descend to the dirty business of jockeying in prices!

"How much is that sugar?" said a Hibernian one day to a clerk.

"Seven cents a pound," was the reply. Of course it was in the good old days of cheap groceries.

"I won't give ye eliven, but I 'll give ye tin," replied the Irishman.

"I only asked you seven," said the clerk.

"O, siven! Well, I won't give ye siven, but I 'll give ye six," said the undismayed Celt.

I wonder how men can keep their patience under all this parleying. Every merchant who attempts to do business in a legitimate way must submit every day to be accused of extortion; for every request for reduction in price is in effect an accusation of extortion.

If the price is a fair and honest one, no man has any right to ask him to reduce it, and he who makes such a request either convicts himself of unfairness or accuses the merchant of dishonesty.

These immoralities of trade are not, then, to be charged wholly upon the mercantile classes. All classes share with them in the condemnation. You see manifestations of the same spirit everywhere. Farmers, artisans, laborers, professional men, in their dealings with one another, manifest the same greediness for gain, — a greediness that leads them to practise deceit and to speak false words for the sake of gain; to get all they can, and give as little as possible in exchange for it, without regard to equity.

Now, what is to be said in view of all these facts? You all know that they are facts, and that the half has not been told. It is quite plain that such transactions as have been mentioned are violations of the Golden Rule. The principle laid down at the outset, that no exchange is right unless each party gives a fair equivalent for what he receives, is only the Golden Rule applied to traffic. Every young man or woman who professes to be guided by the precepts of Christianity should therefore avoid all these unfair practices, and everything that resembles them.

But perhaps some of those who are reading this essay do not profess to be guided by the principles of

Christianity. They regard them as very beautiful and excellent, but hardly practicable as yet. "To love one's neighbor as one's self," they say, "is very fine in theory, but, come to put it in practice, it does n't work well. One is compelled in this world to look out for one's self, without much benevolent reference to one's neighbor." Very well, then; if you do not accept this precept, we will not judge you by it. But there is another precept, the binding force of which you will not, perhaps, deny. It is written in the fifteenth verse of the twentieth chapter of Exodus, — and here it is: "THOU SHALT NOT STEAL."

I suppose it is universally acknowledged that these commands of the Decalogue have each an explicit and an implicit meaning. For instance, Christ explains that in the command "Thou shalt not kill" is involved the prohibition of all anger and malice, as these are the germs out of which murder always springs. So with this command. Though it is explicitly levelled at robbery or theft, yet it implicitly condemns all interference with the rights of property, whether by force or fraud. Every man has a right to the undisturbed possession of the property he has honestly acquired. The state may take his property from him, but only as a punishment for crime, or in its extremity, when the good of the whole people may require it. No man may take it from him without his consent. No man

may gain his consent by deceit or unfairness. He may give away his property, but in trade he will not part with it unless he supposes he is getting for it a fair equivalent. To take it from him without his consent is theft, punishable by common law; to gain his consent by deceit or suppression of the truth, by pretending to give an equivalent when none is given, is theft also before the bar of eternal Justice, whatever earthly tribunals may say about it.

Human law is compelled to make distinctions between acts that do not really differ in principle. This is because men cannot discover with certainty the motives by which their fellows are actuated; they can only judge definitely of their overt acts. Therefore, with regard to the different methods of interference with the rights of property, our laws make a distinction; but the law of God makes none whatever. That law deals not only with overt acts, but also with intentions. And if, by misrepresentation or by suppression of the truth in a bargain, you get money from a man that you could not have obtained if you had told him the truth, you are just as guilty of theft in God's sight as if you had adroitly pilfered the money from his till.

Suppose you come to me to purchase an article in my possession, which is worth, as the market runs, ten dollars. If you knew exactly the character of

the article, you would not give more than that for it. But by plausible falsehoods I deceive you in regard to its quality, and make you believe it is much more valuable than it is, so that you pay me, at length, fifteen dollars for it. Before the law of God I am just as guilty of theft, in this transaction, as if I had picked your pocket of five dollars in money. Or suppose a different case. This article, which is worth ten dollars, is an imitation of something else worth fifteen dollars. So perfect is the imitation, that you are deceived by it, and suppose it to be the genuine article of which you are in search. So when my price is demanded, and I tell you it is fifteen dollars, you take it, and pay the price. Now, though I may not have said one word in regard to the quality of the article, yet I am just as guilty of theft as in the other case. There was a lie upon the face of the goods; you believed it, and by my silence I indorsed the lie, and encouraged you to believe it, to your detriment. And that is stealing. Before the only just tribunal it bears no other name. To take from another his property without giving him a fair equivalent, whether you take it before his face or behind his back, whether the artifice you employ be secrecy or falsehood, is theft, and nothing else, as they reckon moralities in heaven. I don't think the man who gets his living by driving sharp

bargains has any better reputation among the angels than the burglar or the pickpocket.

"But this is not the common estimate," you say. "Men do not generally regard such transactions as very disreputable. No man is excluded from good society on account of them. It is not often supposed that any moral turpitude attaches to them." Very likely not. And that is the reason why this chapter has been written. The object of it is to warn young men and women against accepting the world's teaching on this subject. The wisdom of this world is sadly at fault about many things, but about no other subject does it weave such a web of sophistries as about the subject of traffic. The demoralization of the public conscience in regard to these matters is perfectly appalling. It is true that there are in every community some men who are perfectly upright, — men who would never, for the sake of gain, be guilty of the slightest departure from the truth; but they are not in the majority. Undoubtedly this is the crying evil of this land and this age. Much is said about intemperance and unchastity and oppression, but these are of far less magnitude than this great evil of dishonesty, whose cancerous roots run thickly through and through society. "The love of money is the root of all evil." These words were more than half a prophecy. They are far truer now

than when Paul wrote them. By these twin evils of covetousness and dishonesty more characters are tarnished, more hearts are hardened, more souls are ruined to all eternity, than by all other iniquities combined. And therefore I have spoken so plainly to you, young folks, upon this subject. The plainness of the truth may have startled you; but the more you reflect upon it, the more clearly you will perceive that it is the truth. Take, then, as your standard of commercial rectitude, not the shifting scale of popular usage, but the perfect law of God. Keep this truth firmly fixed upon your minds, and never lose sight of it in any of your business transactions, — that *cheating is stealing;* that with whatever glosses or euphemisms men may cover up its deformity, at bottom it is nothing but the violation of the eighth commandment. Don't be guilty of it, then, young folks! Don't lie! don't steal! Starve first! You can't die in a better cause. Don't do it for yourselves; don't do it for others! If an employer requires it of you, shake off the dust of your feet as a testimony against him, and leave him forthwith. The Lord will provide!

Remember that all the actions of our lives must be traversed by and by before the bar of God. He cannot be cheated. Before that august tribunal the truth must all be told.

"There is no shuffling; there the action lies
In his true nature; and we ourselves compelled
Even to the very teeth and forehead of our faults
To give in evidence."

Keep that day in mind; and, though your revenues of earthly gain be small, live so that you can answer its dread questionings without dismay.

XI.

COMPANIONSHIP AND SOCIETY.

OUR social relations are of two kinds, — voluntary and necessary. We are perforce members of society. The birthright of humanity we can neither sell nor give away, nor can we absolve ourselves from the obligations it brings with it. Society demands of every person the performance of certain duties, and these duties cannot be neglected without positive sin. Of these obligations of individuals to society I will speak presently.

Besides these social relations into which men are born, there are certain others which they voluntarily assume. Almost every person gathers about himself a circle of companions. With these he is brought into more familiar relations than with the rest of his neighbors. One has no right to disown any of his brethren, nor to shut them out from his sympathy and his kindly regards; but he is not bound to take all the people whom he knows, and to whom he tries to do good, into his confidence, nor to make of them his close companions. These he may select for himself. In the social circle to which each person at

taches himself there will be a few persons who will be especially dear to him. These, and these only, will know of his inner life. With these he will share many of his most sacred experiences; with their souls his soul will be knit in fellowship. I think there can be no valid objection to this natural division of society. It is often complained of, however. It is sometimes thought that in every neighborhood there should be but one social circle, to which all should be admitted on equal terms. But this is manifestly impossible. People will group themselves by their tastes and affinities. I have no doubt they will do so in heaven. There are a great many different kinds of people in the world, and these kinds will gravitate together inevitably. Congeniality of disposition, or identity of pursuit, will often be the principle of selection, and to such selection no one can reasonably object.

There are, however, two evils connected with this subdivision of society into smaller groups of which we have a right to complain. The one is that the principle of selection is sometimes wholly arbitrary. Wealth, for instance, is made the condition of entrance into some circles. No one is admitted who does not possess a liberal share of this world's goods. The objection to this is not so much on behalf of those who are left out as of those who are taken into such a

circle. There can be no real society, no communion of the higher nature, where persons are linked together by such a bond as this. There will be diversity and disharmony among them. They are united by that which is exterior and conventional, not by that which is interior and real. There is stimulus and satisfaction in companionship when your circle of companions has been drawn together by attractions and affinities of soul; but there must be leanness and starvation for all the better part of your nature in associations of which the only bond is an equality of outward possessions. Let us put this thing in plain English, and hear the sound of it: "This man is my friend." "Why?" "Because he has fifty thousand dollars, and so have I." "That man is not my friend." "Why not?" "Because he has only one thousand dollars." The sacred name of friendship is profaned when it is used in connection with such associations.

The other evil to which I referred is the spirit of clannish exclusiveness which sometimes takes possession of these smaller circles. The attachment to them becomes so strong in some cases, that those within them have no interest in, and no care for, those who are without. The claims of humanity, the calls of public interest, the sweet reciprocities of neighborly regard, are all forgotten in their blind partiality for

their own particular set of friends. Care must be taken lest this narrowing spirit gain entrance to the circles in which our social life is spent. When these two evils are avoided, — when these companies are drawn together by congeniality of soul, rather than by external ties, and when there is no such clannish narrowness in them, — they are as healthful and right as any other development of social life.

And if it is true that we need to join ourselves in this manner to a select group of companions, in order that we may get the greatest enjoyment and profit from society, it is certainly true that we need to have some intimate and confidential friends who shall stand in still closer relations to us. Those who are trying to develop the better life within them, who are struggling against the evil, and cherishing high aspirations after purity and nobleness, who are sometimes cast down because of their failures to meet their ideals, and sometimes full of rapturous exultation because of some advantage gained or some mystery resolved, — such as these need friends with whom they can share their high experiences, from whom they can draw inspiration and assurance, in whom they can find some answer to the yearning of their souls for sympathy. The better a man is, the greater will be his need of such companionship. But even those who have no such exalted aims often feel the need of intimate

friendships. Almost all men have intimate friends And the rightfulness of such friendships will not be questioned by any who remember that there was a "beloved disciple," — one of the twelve, who leaned upon the breast of Jesus. If, then, these voluntary social relationships are right and proper, let us study the principles which should guide us in forming them.

In the first place they ought to be entered into with great caution. In the town where you have always lived, and where the people are all familiarly known to you, you are less liable to err in this matter; but when you make for yourself a new home, be careful in your selection of your companions. Often a young person's status in society is irretrievably fixed in this way. Upon his first entrance into a strange community he forms certain acquaintances that are pleasant to him; and, without stopping to scrutinize the character of the persons, he makes friends of them, and soon is seen in society with them. If now, as is sometimes the case, these are young persons of dubious morality, he will be immediately classed with them, and will be avoided by respectable people. "A man is known by the company he keeps." So it becomes much more difficult for him, if he discovers his mistake, and tries to change his social relations, to gain the confidence of good men and women. It has

often happened that young persons in such cases do not discover their mistake until they are led into the ways of their evil companions. You cannot be too cautious in your choice of friends.

You ought to join yourself to a social circle the moral character of which is above reproach, and the intellectual status of which is at least up to your own level. This may sometimes be difficult. You cannot thrust yourself into any society. If you have not enough of positiveness and personal magnetism to draw about you such a set of companions as you desire to have (and there are few who can do this), you must wait until your merits are recognized, and you are invited into the good society which you desire to enter. But, if you are not invited, wait patiently. If you are worth anything to good society, good society will find you out in due season, and open its doors to you. If you have not the intelligence and the social qualities which would fit you for a place in good society, set about acquiring them. But do not throw yourself into the society of those who are coarse and rude because you can find no call to go up higher. Let your associations be always such that you can find improvement, refinement, moral culture, intellectual stimulus in them. If you cannot have such, be content to have none at all. You always can have such if you desire them, and make yourself worthy of them.

Not only is a man known by the company he keeps, but he is sure to be assimilated in his character to those with whom he closely companies. If they are low, narrow, gross in their thought and feeling, he will become like them. If they are highly cultured and pure-hearted, he will be elevated in character by his relation to them. It is of the utmost consequence, therefore, that we choose our companions carefully, and refuse to be brought into near relations with those who are mentally or morally unsound.

Sometimes young persons are brought, in the pursuit of their daily occupations, into familiar acquaintance with many who are not profitable companions. Those who labor in shops or mills, for instance, find themselves surrounded by all kinds of people; vicious and unprincipled young men and women are in their company every day, and it becomes a very difficult question with them how to escape the contaminations of such society. Great care is needed in such cases lest you either offend these persons by coolness, or suffer in your own character from too great familiarity with them. You ought not to spurn them; you ought not to have any fellowship with them. If they see that you are always ready to treat them kindly, even to make sacrifices in their behalf; that all that is good and worthy in them you applaud and rejoice in; and that you are ready to give them every encouragement

and help within your power when they try to do right, — you will have their respect, even though you do not make companions of them. And this is what you must learn to do in your intercourse with all such people. Treat them kindly, generously, tenderly; don't stand apart in Pharisaic pride, and thank God before their faces that you are not like them; don't turn black, reproachful looks upon them when you meet them; give them always a friendly word, and let them see that the helping hand will be stretched out to them the moment they are ready to grasp it; but while they continue in their vice and corruption, don't take them for your associates. Remember the Master, who was reproached because he was the friend of publicans and sinners, but whose chosen companions were always among the pure and the true-hearted.

It is sometimes inevitable that young people in their work should be thrown into the company of those who are vicious and corrupt. It is an inevitable misfortune, in which, if we act discreetly, we ourselves may be kept from harm, and may be able to do them good. But we have no right to seek the society of such people, except as we go to them with the direct purpose of trying to reform them. We cannot pray, "Lead us not into temptation," with any great fervency, if we rush into such temptations of our own free will. In associations of young men for social purposes or for

the practice of athletic sports, the bad element often predominates. There are fire-companies, and base-ball clubs, and boat-clubs, and other such associations, which are largely composed of dissipated and vicious young men. I suppose there can be no doubt that young men who care anything for their characters must keep out of all such companies. No matter how laudable the purpose may be for which they are formed, if a large proportion of the members are corrupt, you had better stay outside if you are outside, and if you are in you had better get out as soon as possible. In your work you cannot always avoid bad company; in your pastimes and social enjoyments you can and must. Persons are brought much nearer together by play than by work, and thus the contaminations of vice are more easily communicated. Young men of good character sometimes think that by belonging to such organizations they may be able to restrain and control those who are viciously disposed. In the great majority of cases, however, the good are defiled much faster than the bad are purified. When one chooses such a set of companions and puts himself under their influence, he loses the vantage-ground from which he could resist their evil doing; he almost disarms himself of the right of protest against their iniquity. He is not only among them, but of them; the character of the company attaches to him, and he

must wear it. One cannot easily stop a swift torrent by flinging himself upon it. The chances are that, instead of turning the stream backward, he will go down with the stream. Never join yourselves with any com pany of young people in which vice of any kind is tolerated. Never belong to any club or other organization in which things are constantly done that must be covered up or apologized for.

There are social gathering-places open to young men in every large town where they meet a mixed company. The public billiard-rooms, the bar-rooms of the public houses, and other lounging-places, invite a promiscuous crowd, some of whom are respectable people, others foul-mouthed and corrupt at heart. But in every public resort, unless it is vigorously guarded by Christian influences, the bad portion of the company will always be the more positive and demonstrative portion. The oath, the coarse jest, the indecent story, will be boldly uttered, while sentiments of purity and Christian truth will be spoken, if at all, in a bashful and apologetic manner. Decent people will be there, but that which is best in them will be covered up; indecent people will be there, and that which is worst in them will be openly paraded. You recognize that as a fair account of the moral status of most of these places where promiscuous companies congregate. Purity and high morality hardly ever hold up their heads

in such company. Of course the influence of such society is demoralizing in the extreme. No man can touch pitch without being defiled. No man can mingle with such society without being contaminated. If you have any regard for your character, you will keep out of these lounging-places.

A few words now with regard to the choice of your intimate companions. The need of intimate friendships is more constant and imperative among young people than among those of maturer years. They are usually formed without deliberation, congeniality of disposition or similarity of pursuit being generally the condition of their formation. Concerning them all that has been said of your wider companionship is true, namely, that the moral character of such friends should be above reproach, and that their intellectual capacities, if not their culture, should be fairly commensurate with your own. It may be further said, that such friendships should not be too numerous. One cannot well have more than one or two intimate friends. The benefit of this near fellowship is in its sacred confidences; in the opening of your heart to one whom you can trust; in the privilege of sharing with him your inner experiences. There are some subjects of which you will not even speak to your most intimate friend. Even those who have not, like Paul, been caught up into the third heaven, have heard sometimes,

in their silent hours, "unspeakable words, which it is not lawful for a man to utter." And those interests of yours which you may and do share with your best friend, and which constitute the bond of your friendship with him, are of such a nature that they cannot be spoken of familiarly and frequently. By sharing them with many others, their value is cheapened and their sacredness is lost. You cannot, then, have many intimate friends.

Again, let your confidences with your near friends always be concerning your higher and nobler experiences. Here is the test of all intimate friendships. If the interests by which they are cemented are pure and lofty interests, such friendships are a priceless blessing; if the interests are low and grovelling, they are an incalculable curse. Resolve, then, that true thinking and pure feeling and right living shall be the themes of your discourse with those who share your confidences. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things."

We have spoken of the relationships which are voluntarily assumed. Let us turn now to those into which we are born, and from which we cannot escape without forswearing our humanity. It is not of phi-

lanthropy that I wish to speak, but rather of our duties to the municipality or the neighborhood in which we reside. Most men live in, or in connection with, hamlets or towns or cities. There are certain duties which we owe to these communities, and certain interests which we should cherish in them.

First, then, be always vigilant and positive friends of morality, stern and courageous foes of vice in the community where you live. In almost every neighborhood you will find abandoned men who get their living by iniquitous means; by corrupting the youth, by vicious or criminal traffic. There are always laws for the suppression of such iniquities, and officers to execute them; but laws and officers can do nothing, unless there is a public sentiment behind them to give them force. If the majority of the community is determined that such wickedness shall not be allowed, it will be suppressed, law or no law. If there is no such public opinion, every law, no matter how stringent, will be a dead letter. What I urge is, that every one of you contribute, to the full measure of your influence, in creating and maintaining such a public sentiment. Be ready to incur any risk or take any responsibility in bringing to condign punishment those who get their livelihood by debauching the morals of their fellow-men. Be positive supporters of morality and virtue everywhere. They are the only safeguards of any community.

In the second place, let your influence always be exerted to form and maintain an enlightened public spirit in the place where you reside. There are two kinds of wants to which public spirit attends, — the material and the immaterial wants of society. As regards the former, there is never any great fear that they will not be attended to. Whatever improvements are needed in the way of adding directly to the convenience or the material comfort or wealth of the community are sure to be made. But the claims of education, art, and refinement are more likely to be neglected. For these, then, I would have you take especial care. Cherish the laudable pride which delights in being able to say that the schools of your native town are not to be surpassed; that nowhere else are the streets so beautiful, or the public ornaments so tasteful, or the public buildings of such architectural beauty. To live in such a town as this is a liberal education, if one never goes to school at all. Familiarity with beautiful objects does more than we are aware to cultivate and enlarge the mind and to purify the heart. The connection between taste and morals, between beauty and goodness, is much closer than many persons think. Other things being equal, there will be less vice and immorality in a beautiful town than in a town that is destitute of ornament and taste. Every addition that is made to the beauty of the

streets or the buildings is a new guaranty against wickedness. Men are not half so apt to be coarse and brutish in manners or morals if the surroundings of their lives are beautiful. For such good reasons, young men and women, I counsel you to do your utmost, not only to educate the people of the town in which you live, but also to beautify the town. Every movement in this direction is a step taken toward public virtue.

XII.

AMUSEMENT.

IT is quite unnecessary that I should exhort healthy young men and women to spend part of their time in recreation. Nature has anticipated me in this lesson, and her impulse will not need to be reinforced by any arguments of mine. Nature teaches the baby to laugh before he can talk, to perform all manner of infantile acrobatics before he can walk; and the man or woman never outgrows these sportive tendencies, unless Nature is outraged and mutilated. Those who refuse to obey her laws in this matter never escape the penalties. Diseased bodies or deformed and morbid minds are the unfailing recompense of all those who deny themselves the recreation which nature enjoins.

If young men and women were left to follow the impulses of nature in this matter, they would always seek recreation, and would find in it, not only enjoyment and health, but the answer of a good conscience. But some mistaken teachers have bound heavy burdens and grievous to be borne, and have laid them on the shoulders of the young, insisting that their sports

are sinful; either because they are in themselves wrong, or because they involve a wicked waste of time. Under the influence of such erroneous teachings, a very few young persons have denied themselves all mirthful pastimes, and a great many have engaged in them with uneasy consciences. Now the fact is, that mirthfulness is an essential part of the human constitution, and, as such, ought to be properly exercised and cultivated. And he who engages, at a proper time, and within wise limits, in any innocent amusement should feel that he is fulfilling, and not transgressing, the divine law as it is written in his nature.

I have used the words "amusement" and "recreation" interchangeably, but we must not fail to make a distinction between them. Recreation is re-creation, a replenishment of wasted strength, a refreshment of the tired or fretted spirit. The worn body and the wearied mind need to have their waste repaired, and there are two ways in which it can be done, — by rest and by recreation. Sometimes rest is needed more than recreation; sometimes recreation is needed more than rest. If a person is worn by care and vexation rather than by fatiguing work, some light pastime that occupies the mind without taxing it is better medicine than quiet and sleep. Recreation often prepares the way for rest. If you come home at night harassed and worried by the day's trials, and immediately seek

your couch, you often fail to find rest; you lie tossing upon your pillow for hours. But if, before retiring, you spend a little time in some harmless diversion, by which your mind is taken off the rack upon which it has been stretched through the day, and gently exercised in other directions, you will afterward immediately fall into refreshing sleep.

By amusements I mean the games, pastimes, or diversions in which we find recreation. Recreation is the end sought; amusement the means by which we seek it. This distinction is not always made in the use of these terms, but I think it should be made.

Recreation is therefore only for the sake of health; amusements are only for the sake of recreation. The mirthful faculties may be exercised so excessively as to produce weariness instead of refreshment; any such exercise of them is not recreation, but dissipation. Recreation is right; dissipation is wrong. When amusements are resorted to for purposes of recreation, they are good; when they are suffered to tax the strength, or when they are merely a contrivance for killing time, they are evil.

Recreation may therefore be commended without any qualifications. Whatever helps to replenish the wasted energies of the body or the mind is excellent, just in proportion as it produces that result. If there

are faculties in our natures which have restorative functions, we ought to allow them free development and healthy exercise. Different persons will of course need different kinds of recreation. They whose employments are sedentary should have gymnastic exercise, out of doors if possible; those who are employed in active work should have lighter pastimes. Those whose work makes them sluggish and stupid may profitably seek diversions in which there is some excitement; those whose work taxes their nerves should always have quiet sports. A bookkeeper or a bank-teller or a student would not find the game of chess a profitable pastime; it requires too much of mental activity and concentration to answer his needs; such sports as bowling, or base-ball, or croquet would be healthier for him; while, on the other hand, for a carpenter, or a brick-layer, or a farmer, the game of chess would be better than those athletic games.

Some persons allow recreation, but condemn amusement. They acknowledge that we need not only rest, but a change of activity; but they insist that the change of activity ought not to be from toil to amusement, but from one kind of toil to another. They say, for example, that if a man has been working hard upon the shoe-bench all day, he may find recreation by hoeing in his garden after the day's work is

done ; or if he has been poring over Latin commentaries and metaphysical theologies all day in his study, he may find solace and refreshment in sawing wood an hour or two. These persons forget that the mind needs diversion as much as the body needs exercise. Sawing wood is a good physical exercise, but I have never considered it a diversion. The student or the professional man might profitably spend part of his leisure in sawing wood, but part of it should also be spent in some occupation that will afford a gentle exhilaration to his mind. Persons who are in health need such pastimes to preserve their health ; but those whose health is impaired need them far more. Take the case of a minister, whose digestive and nervous systems have become considerably impaired, but who is still engaged in his professional labor. The physical derangement from which he is suffering will be very likely to make him work intemperately when he does work ; his mind will be intensely active in his study and his ministration, and when he ceases from his labors and devotions he will inevitably fall to thinking of himself. He will watch his pulse, note all the symptoms of his case, and brood over his disordered functions till he gets himself into a pitiable condition. Now to prescribe physical exercise for such a patient is not enough. If the man goes walking, he will count his respirations

while he walks. He needs diversion for his mind quite as much as exercise for his body. If he could be induced to engage with zest for a part of every day in some innocent game, by which his mind could be withdrawn for a short time from the two objects which absorb it,—his work and himself,—there might be some hope for a restoration of his health; otherwise, his case is hopeless. And yet if such a remedy is suggested to such a person, you will often get the reply that a Christian ought to find refreshment enough in religious acts and exercises, without resorting to such worldly amusements. He will tell you that "it is an insult to Christianity and its Author to say that it does not afford those joys which will satisfy an immortal mind." Could there be greater infatuation than this? No man can have religion enough to keep him from starving if he does not eat, nor to keep him from being an ignoramus if he does not study. "In him we live," but only by using the means which he has ordained to preserve life. And it is no more an insult to the Author of Christianity to use the faculties and facilities which he has furnished for the refreshment of the mind, than it is to eat when we are hungry.

Among those persons who believe that amusements are necessary, there has been much controversy as to certain kinds of amusement. It seems to me that

the rules and restrictions laid down have not always been such as to commend themselves to the judgment of young persons. Certain amusements have been freely allowed, while others, which do not appear to differ from them in any essential respect, have been positively forbidden. For instance, dominoes have been excluded from very few Christian families, while cards have generally been disallowed. Why are games at cards forbidden? Because they are games of chance? So are games with dominoes. Is it because cards have often been used for gaming purposes, or because they are often found in vile places? But in every low groggery in the land men gamble for drink with dominoes. I suppose it is generally known that some of the common games at cards can be played with dominoes. I have known persons who played euchre with dominoes, and thought it no harm, but who would have been shocked at the idea of playing euchre with cards.

> "And that 's the difference, you see,
> 'Twixt tweedledum and tweedledee."

There has been too much of this incoherent and illogical talk about these various amusements. If I should tell you, young men and women, that dominoes and backgammon and base-ball and skating are innocent amusements, and should forbid cards and

billiards and bowling and dancing, I could not give you a single reason for my counsel. There is not a single thing to be said in favor of the amusements first mentioned which cannot be said in favor of those last mentioned; there is not a single objection to be brought against the last four which does not apply with equal force to the first four. Are these fascinating? Those are equally fascinating. Are these used for gambling purposes? No more than those. Do these lead to shameful excesses? The excesses to which those lead are every whit as bad. You know all this as well as I do. And therefore if I allow the one class and forbid the other, you know I am speaking sophistry. I shall give you no such counsel. All these amusements mentioned are equally innocent. All of them are grossly abused. The good that is in them all you may enjoy. The evils connected with them all you ought to shun.

I have said that dancing is an innocent amusement, but that statement needs qualification. What I want to say on this point has been well said by another, and I shall quote: "There are two classes of dances in vogue, entirely different in their character, — the one called the square dances, the other the round dances. In the former are cotillons, quadrilles, and the old contra dances; in the latter, the waltzes, polkas, and such like. In the former, the sexes meet with

perfect propriety; in the latter, they publicly embrace. The former are modest, the latter immodest and still worse. In regard to these latter, a Christian ought not to hesitate an instant any more than he should about thieving or lying. It is a fearful thing that fashion has so perverted the sense of Christian parents as to allow this enormity to be practised in their houses and by their own children. The foundation for the vast amount of domestic misery and domestic crime, which startles us often in its public outcroppings, was laid when parents allowed the sacredness of their daughters' persons and the purity of their maiden instincts to be rudely shocked in the waltz."* With this qualification, which is a very important one, dancing, like the other amusements mentioned, may be pronounced innocent and good in itself. The round dances are essentially vile; the square dances are only evil in their abuses.

This is the truth with regard to these amusements, I believe; but the common saying is that you are not to be trusted with the truth. I am not afraid to trust you. They say that if liberty is given you, some of you will take license. Some of you will take license whether liberty is given you or not; but I don't believe you will be any more likely to take license because liberty is given. They tell you that you have no con-

* Crosby's Social Hints to Young Christians, p. 46.

trol over yourselves in these things; that if you once get a taste of these forbidden amusements, you will rush into all manner of injurious excesses. I say you can and must govern yourselves in the use of every one of them. This gospel of imbecility has been preached long enough. You have been diligently persuaded to believe that you are mere puppets in the hands of circumstance; that you can make no effectual resistance against the seductions of frivolity. It is abominable doctrine. You can use all these things without abusing them. If you use them excessively, it will not be for lack of power, but for lack of disposition to use them moderately. There is no fatality about it. There have always been, and, no matter what theories may be taught, there always will be, injurious excesses in amusements; so there have always been, and always will be, excesses in eating. But you are not told that the power of appetite is so strong that those who get a taste for high living and a habit of overfeeding cannot eat with moderation; you are told that you must learn to control your appetites, and deny yourselves such indulgences in food as shall be injurious to you. And yet it is more difficult for the majority of persons to be temperate in their diet than to be temperate in their amusements. The tendencies to excess in eating are stronger than the tendencies to excess in amusement. We all believe that men can

restrain and regulate the appetite for food, and that when they allow this appetite to domineer over them they are guilty; why is it not equally true that they may restrain and regulate the weaker desire for amusements, and that they should be held to a rigid account for every excessive indulgence of that desire?

And now, since we have found a firm basis for amusement in the philosophy of life, and since we have cleared away the rubbish of sophistry and prejudice with which the subject is often encumbered, let me say to you, young men and women, that the perils connected with your amusements are manifold and grave. I have no doubt that the great majority of the young persons who will read these words are injured rather than benefited by amusement. There are many men and women in middle life who take too little time for play; but there are very few young people against whom this accusation can be brought. Most of you devote too much time and thought to your sports. Many of you are so absorbed in them that you have little time or thought for anything else. Some of you do absolutely nothing but amuse yourselves. Dress and frolic are the chief delight and the sole employment of some of you. This is all wrong and ruinous. To live as some persons do live, "just for the fun of it," is to abuse and destroy all the bet-

ter parts of life. Those who do not work have no right to play. When amusements serve as a recreation for tired workers, they are right and beneficial. When they are employed by idlers to pass away time that hangs heavily on their hands, they are pernicious and sinful. Every use of them by such persons is an abuse of them. The whole life of such persons is a life of abuse. They pervert, not only their sports, but themselves. If there is anything more sickening to a true apprehension than the life of the human butterfly, I don't know where to find it. When such persons come to the final retrospect, — when the wasted years rise up before them in melancholy review, — if their sensibilities are not wholly obliterated, their memories must be unutterably bitter. Do any of you desire to share that unavailing sorrow?

Work is not only a necessity, it is a privilege and a bequest. It is the birthright glory of every man and woman. The burden of toil might have been lighter if man had never fallen, but the need of toil in developing the body and the mind is not a need superinduced by the fall. It belongs to the original conditions of our nature. It is through work, either of the brain or the hands, that we get not only daily bread, but capacity and culture. Work is the chief purely human instrumentality for the attainment of these higher ends. No man or woman has any right to

attempt to live without some useful employment. Amusement must be resorted to only as relaxation in labor, only as a help to labor. It is not the main thing. It is a subordinate thing. If you have no useful employment, you have no right to amusement, no right to food and shelter and raiment, — no rights at all in this universe. You are an intruder and an outlaw here, and the sooner you are out of the way the better it will be for the world. If you have some honest work to do, you may have just as much amusement as will qualify you to do your work well, and no more. When your play begins to interfere with your work, it becomes an evil and an abomination.

Some of you do suffer your play to interfere with your work. You have some sports which occupy far too much of your time. Some of you sit at the chessboard so many hours at a time, that your amusement is turned into a wearisome dissipation, and time that ought to be devoted to reading and study is wasted. Others of you trifle away many precious hours with cards or backgammon. Some, perhaps, give far too much time to music. It is wrong to suffer any amusement, no matter how innocent, to absorb the time that belongs to work, or sleep, or study.

Not only time but strength is wasted by many of you in your amusements. Instead of being a refresh-

ment to you, they are often a source of fatigue and exhaustion. Base-ball, as it is often played, is an exercise so violent and so long continued that it is followed by complete bodily prostration. The same thing is true of skating and of dancing. Either of these may be healthful and excellent diversions; but, as they are often indulged in, they are most injurious to health and often fatal to life. I don't think many persons could safely skate more than one hour a day; anything beyond that would probably injure the health; and yet young men and women often skate five or six hours at a time. What wonder that many of them become invalids for life? A person might dance for an hour or so in an evening without any ill effect; but the practice of meeting about bedtime and dancing till about rising time, is a practice fraught with mischief. I should like to know if that answers the ends of recreation? Do those who spend the whole night, or even half of it, in these dancing debauches, feel refreshed and invigorated for their work on the next morning? One such night of dissipation injures the health more than a month's hard labor. Every human being needs eight full hours of sleep in every twenty-four, — Dr. Franklin to the contrary notwithstanding; and at least one of those hours should come before midnight. Duty or charity may keep us out of our beds later than this, but pleasure

never. When amusements occupy the time that ought to be sacred to sleep, they defeat the only end for which amusement may rightfully be sought. Some of you are guilty in this matter. Not only at balls and dancing parties, but also at those evening parties where dancing is not allowed, and where the time is spent in other pastimes, you frequently stay till long past midnight, — sometimes till morning looks in at the window and blushes at your folly. I tell you, young men and women, that such conduct as this is an outrage upon nature. I have no soft words to speak about it. It is simply and wholly abominable. And you may depend upon it that the curse of Him who formed these bodies and ordained the laws by which they should be governed must rest upon those who thus persist in despising and defying the plainest of his laws.

Some of you waste a great deal of money in amusement. A large share of the surplus cash of many of you goes for fun. Sometimes you are led by your appetite for amusement to anticipate your income, and run in debt. I don't think, as some persons do, that all the money which is spent for amusement is wasted, but to let all the spare change, or even the larger part of it, go in that direction is evidently wrong. Many of those who earn their own living, after paying for their board and clothes, expend all

the remainder for billards, balls, concerts, shows, picnics, excursions, and livery bills, and have nothing left for culture or for charity, nothing to lay by for a rainy day. Now, however small the surplus may be, most of it ought to be devoted to these higher purposes. You can get amusements enough that are cheap, and you can't afford, if you have but little, to spend it all for sport. You want a new book, or a picture, now and then; you ought to have a little money to give to worthy objects of benevolence; you should put something by, in the savings' bank, every year; to dispense with these things, and to devote all your money to amusement, is a foolish extravagance.

Many of you are led into bad company by your amusements. Some of the sports I have mentioned are rarely found in good company. Such, for instance, are the games of billiards and bowling. I have told you frankly that these games are good in themselves; but you probably know as well as I that there are very few public billiard-rooms or bowling-alleys into which it is safe for a young man to go. In many of them liquor is freely sold; in nearly all of them the society you would meet is far from being profitable. Remember what we said in our talk about companionship, — that while it is often necessary for us in our work to associate with evil companions, it is not

necessary to have such companions in our play, and we must always avoid them. The billiards and the bowling will not hurt you, but the society you find in the places where they are kept will hurt you. Music is a good thing, but it would hardly be safe to go into a low concert-room to enjoy it. Social conversation is a good thing, but the bar-room of a hotel, or a country grocery, where the atmosphere is reeking with tobacco-smoke and profanity and smutty stories, is not the place to get the benefit of it. Billiards and bowling are good things, but if you can't enjoy them without mixing in such society as is commonly found in these public places, you had better do without them forever. Never let your love for amusement lead you into bad company! "Enter not into the way of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it and pass away."

There is one more evil consequence of an undue love of amusement, to which I must not fail to point you. That is the frivolous habit of mind to which it sometimes leads. It is not an uncommon thing for young men and women to become so absorbed in their sports, that they lose all interest in serious things, and all capacity for earnest thought and endeavor. This can never be the case when the principle here laid down is rigidly adhered to, and amusement is

only sought as a means of recreation. But those who disregard this law, and make amusement the chief end of their lives and not a means to a higher end, often become giddy and shatter-brained, incapable of any deep feeling or any high purpose, deaf to the voices of duty and the claims of charity, dead to all the calls of religion. Perhaps you think that you are in no danger from this quarter, but this is the direction in which every excessive indulgence of your sportive nature is hurrying you. Beware! It is an awful thing to fall into this condition of utter frivolity and folly.

Young men and women, I have dealt honestly with you in this matter. I believe these words are true. If I knew that they were my last words, I could not change them. Now do you deal honestly with me. If you take the liberty I give, take it with the guards and limitations which I have thrown around it. May the Good Spirit guide you into all truth, and help you to rule your lives with a wisdom so exalted and pure that they shall be filled with healthful and enduring happiness.

XIII.

RESPECTABILITY AND SELF-RESPECT.

THE respect of our fellow-men is a possession to be coveted. To have a blameless character, a good report of our neighbors, is an end often set before us in the New Testament as worthy our striving. But in seeking this end men make serious mistakes.

It is sometimes supposed, or seems to be, that the favorable regard of others can be won by self-assertion. There are many who are not content to wait till honor comes to them; they go after it, making noisy parade of their claims upon the respect of others for their persons or their deeds or their opinions. They are always anxious to exhibit their good qualities, and they are saying in all the actions of their lives: "Look at me! Consider what I have done! Think of the talents and virtues which I possess! Can you despise me? Can you withhold from me that honor which is my due?" This is the surest way to lose honor and gain contempt. By striving to exhibit their excellences, these persons display the one most glaring of all their defects, and that is van-

ity. In showing themselves so anxious that people should not despise them, they make themselves thoroughly despicable. The truth is, that while the good opinion of our neighbors is to be desired and rejoiced in, it is not to be directly sought. Like many other of the good things of life, it comes to us without our immediate volition. We can supply the conditions upon which it may come to us, but we cannot go after it and get it. We may prepare the soil and sow the seed from which this plant of confidence may grow; but having done this, the less anxiety we show about its growth the better for us. It is like that seed which a man took and sowed in his field, and then, sleeping and rising night and day, not giving himself any great concern as to whether it was growing or not, he soon found that the earth of herself had brought forth the life, — first the blade, then the ear, then the full corn on the ear. The respect of our neighbors is one of the coyest of blessings. If we call after it, it will refuse to come; if we reach forth our hands to grasp it, it will fly away; and all those who do possess it find it costing them neither endeavor nor request. It is something like the Australian boomerang, which, if you throw it away, returns to you by the very force of projection.

And yet there is much of effort to obtain and to keep this possession. All self-assertion and ostenta-

tion I suppose to be manifestations of this desire for the good opinion of others. Why does a man strut and swagger, if not to impress others with a sense of his importance? Why does he boast of his qualities and his achievements? Why does he monopolize conversation if he is not desirous of being thought the intellectual sun and centre of the company that surrounds him? Why does he talk in lordly tones, and bestow upon the opinions of others either his contempt or his most gracious patronage, if he does not wish that others may think him wiser and greater than his fellows? A man may be conceited and hide it; but if he is conceited and shows it, it is for no other reason than that he desires to impress others with an idea of his own magnitude.

Sometimes there is also a direct bidding for popularity where there is no apparent self-assertion. Men seek to ingratiate themselves with their fellows by movements or enterprises which they think will redound to their praise. Sometimes by a free use of their money, sometimes by setting on foot public movements which they think will be popular, sometimes by showing favor to individuals, they endeavor to win good opinion and applause. I do not mean that all who are charitable and public-spirited and neighborly are moved by this selfish desire for the praise of their fellows; but that sometimes men em-

ploy these means for the express purpose of exalting themselves. And when it is discovered — and it is sure to be discovered sooner or later — that this is the end they have in view, they soon find that for all their outlay they have purchased nothing but contempt and derision.

Some persons seem to think they can compel the respect of others by violent means. If others treat them with disrespect, they resent it and angrily demand reparation for the offended dignity. Whenever their wisdom or their greatness is called in question, they assume a belligerent attitude, and they sometimes appeal to something that is called a "code of honor." They appear to hold that if an individual has a poor opinion of you, the only way to make him think better of you is to chastise him or to shoot him. Or if they do not suppose that the opinions of the offending individual himself may be changed by this style of treatment, they certainly imagine that those who witness their resentment and their vengeance will have a higher opinion of them. Now it is quite evident that in any community, the moral sense of which is not completely debauched, such endeavors to heal wounded honor will result inauspiciously. Violent demands for respect will occasion the loss of all respect. Honor that can only be maintained by physical force is dishonor. I found this so well put one

day in a political newspaper that I shall quote the passage. It seems that an editor somewhere in the West had been indulging in some contemptuous reflections upon the abilities of a certain young man who was attempting to be a political orator; whereat the latter took umbrage, and in company with a big brother of his visited the editor and chastised him severely with clubs. The newspaper thus comments: —

"This may be thought very smart and gentlemanly by the perpetrators, but what is the good of it? *We* did n't know till this affair that the man was a poor hand at speech-making; but now we are sure of it. A man who had any confidence in his own brains would not seek to supply the deficiency with clubs or fists."

There are others who assume nothing, but concede everything; who have no fixed opinions or principles of their own, but yield submissively to all with whom they come in contact. This is exactly the opposite error, the error of the sycophant and the parasite. These men think they will be honored and beloved in proportion as they are weak-backed and supple-kneed. They fancy men will honor them for tamely assenting to every opinion however absurd, and meanly consenting to every deed however disgraceful. They fear to take any independent ground lest it should lose them

friends and gain them enemies. The result is that the evil they deprecate is always visited upon them. They are used as the tools of selfish men, and when they can be of no further service they are thrown away in disgust and detestation. They seek honor and find shame. They expect confidence and respect, and behold, they are slighted and despised.

These are some of the wrong roads into which men turn who are seeking the respect of their neighbors. Where is the right road?

There are just two things to be done in order to secure the respect of men. When these two things are done, you will have their respect without fail. The first thing is to make yourself worthy of respect. Until this is done you will not succeed in gaining the good opinion of your neighbors, nor can you complain if you do not. Sometimes by well-contrived hypocrisies men do get for themselves applause, but the disguise will soon prove to be transparent. The cheat or charlatan will not long retain respect, and when it is gone the contempt with which men treat him will be exactly proportioned to the undeserved honor they formerly gave him. What, then, briefly, are the qualities that render a man worthy of respect?

Shall we say, first, intelligence? I think so; but this qualification needs to be qualified. Other things being equal, the greater is the measure of intellectual devel-

opment the worthier will the man be of respect. But it does not follow that every well-cultured man deserves our good opinion, nor that no man deserves it who is not well-cultured. Before many a man whose learning is small, whose speech is neither eloquent nor profound, whose range of thinking is not wide, I bow down with reverence. In order that a man may be entitled to respect, it is only necessary, so far as his mind is concerned, that he shall make the most of his opportunities for gaining knowledge. Those who are so conditioned that they are unable to educate themselves liberally are not to be despised for their lack of opportunity, and will not be by right-minded people. If they only show a disposition to learn when the opportunity is given them, if they are always ready to receive from any quarter whatever light or instruction may be imparted to them, that is all that any one can demand.

But the qualities that compel respect are not chiefly intellectual. They belong rather to the heart than to the head. One who is reverent and just and generous and truthful and honest and brave will be worthy of respect, even though his education may have been limited. And these are qualities that every human being may possess. Doubtless some by the aid of their natural organization will acquire them more easily than others, but all may have them by effort and painstaking. To

no condition or age of man do these qualities exclusively belong. Whoever has them is respectable, not in the narrow and conventional meaning of that word, but in its broadest and highest sense. And no person who has them not is respectable, truly so, however noble may have been his ancestors, however great his achievements, however vast may be his belongings. Respectability, in the true sense of that word, is not in any wise dependent upon a man's belongings. By respectable people are sometimes meant those who belong to a certain set or coterie, those who wear a certain quality or style of raiment, or those who possess a certain amount of wealth. But such use of the word is little better than profanity. People answering to this description may be respectable, — often are highly so, — but their respectability does not depend upon these outward conditions. Neither does a man's worthiness of respect depend upon his achievements. Some very contemptible men have done remarkable things. We are usually ready to give the meed of honor to one who has performed some great act, and there is certainly reason for this. We conclude that one who could do such a noble thing must have in his character all the elements of a noble man ; but the conclusion is not always safe. Many who have made themselves famous by heroic deeds have been despicable men. On the other hand, many who have never distinguished

themselves by any great achievement have been worthy of everlasting honor. Therefore, in bestowing upon men our applause, we are not to look so much at the few prominent and famous things they have done as at the whole tenor of their lives. And in making ourselves worthy of the respect of our fellows we should be less ambitious to do some great thing that shall be noised abroad, than to act nobly every day and every hour; to live wisely and well, though our lives are never written by the biographers; to do right in everything, though our deeds are never sung by the poets.

The first condition of the highest respectability, then, is goodness. But one thing more is needed in order that we may be respected. Good men are *respectable* always; but such men are not always *respected*, owing to one serious defect of character. That is, want of self-respect. They who would be respected must not only be worthy of respect, they must *respect themselves*. How shall I define this virtue of self-respect? for virtue it is. That it is a very different thing from self-conceit need not be said. The best definition I can think of is this: it is the tribute which a man pays to his own manhood. The self-conceited man either has, or supposes he has, certain qualities by which he is distinguished from other men, and these he constantly parades for the admiration of others. The self-respectful man thinks little or not at all of the qualities that

make him to differ from his fellow-men, but recognizes certain rights, endowments, and dignities which he shares equally with them. Because all men possess by nature these rights, endowments, and dignities, he honors all men, and what he honors in others he cannot despise in himself. The human nature is and shall ever be the worthiest and the noblest thing upon this earth. And though it is perverted by sin and selfishness, yet its divine lineaments continue to shine through all the disfigurements which men have brought upon it. A man may, indeed, so abuse himself that he shall cease to be worthy of the respect of others, and cannot respect himself; but when one is conscious that by a life of faith and honesty and high endeavor he is trying to preserve what dignity and excellence he possesses in his own nature, and to restore to it all that has been lost, he cannot despise himself. He will bestow upon himself no more honor than he freely gives to all decent and well-disposed human beings; to that honor he deems himself entitled; that honor he claims from others. He respects his neighbor *as* himself; neither more nor less than himself. He is not forward to demand of others the meed of respect to which he considers himself entitled, but he will conduct himself in all his intercourse with them as if it belonged to him by right and as if he expected to receive it.

It happens unfortunately that some human beings

ignore or despise this great truth, that the humanity which every man possesses is that in which all dignity and honor reside. There are a few who seem to suppose that men of themselves are of very little account; that their possessions and their accidents — that which is attached to them — give them all the importance they possess. They will not deign to notice a man, be he ever so noble; but to a wardrobe, a retinue, or a bank account they pay all homage. What now shall be the conduct of a man who respects himself when he is brought into contact with such fools as these? Of course he will neither cringe before them nor flatter them. He will be careful to do nothing which shall indicate that he counts his manhood of less consequence than their belongings. If a man has more wisdom or larger experience than he, at the feet of that man he will be ready to sit as a learner; if he discovers another who is eminent for purity, charity, or fidelity, before that one he will bow down with reverence; but he will never consider himself to be inferior to another, simply because that other has larger possessions or stands in a higher station in society. All his actions in the presence of such a man will firmly protest against any assumption of superiority that may be made by himself or by others in his behalf. Still the protest, though firm, will not be noisily nor angrily made. It will be implied, not expressed. He will

not say in words to such a man, "You are of no more account than I am." He will put himself in all his dealings with that man upon a footing of perfect equality, and will resolutely, though with perfect good-nature, maintain himself upon that footing. If he is still treated with contempt, he cares not for it. He only needs to assert the dignity of his own manhood, — to refuse to count that inferior to wealth or title or family connections. Having done this, if the respect he thus pays to himself does not extort from others the same tribute of respect, he will not be angry nor offended.

The honor which is often paid to men because of their belongings is a stumbling-block in the way of many young persons. Those who are poor, or who occupy what are called the lower ranks in society, are brought into contact daily with those who are rich or high-born; and in this intercourse they are liable to fall into two errors. They either humble themselves before the rich, or else spitefully resent the generally received idea that the rich are their superiors. These errors are equally foolish. No man whose opinion is of the slightest consequence will treat you with less honor because your possessions are smaller than his, or because your garments are less elegant, or because you differ from him in any way in that which is merely external to you. If any persons do treat you differently for no other rea-

son than this, it is positive proof that, whoever they may be, or whoever their ancestors may have been, or however much they possess, they are not worthy of the smallest consideration. Their favorable notice would not do you any good; their contempt will not do you any harm. And if you are weak enough to care for the regard of such people, you are too weak to stand alone in this world, and may as well make up your mind at the outset to be the menials and dependents of society as long as you live.

But there are few such people. The great majority of men and women, in all conditions of life, will gladly give you the meed of their respect, if you show yourself worthy of it; and then, with a modest dignity, claim it for yourselves. If you approach the rich as you approach the poor, with frankness and heartiness of manner, you will be received by the rich as cordially as you are received by the poor. The great majority of rich people are glad to honor young persons who treat them in this manly way. There are some exceptions, as I have said; but these exceptions are of no sort of consequence. Nobody wants the respect of fools, whether they are rich or poor.

I must express my opinion that the haughtiness and scorn with which poor people complain that they are treated by the rich are often the natural result

of their own conduct. You say, good friends, that the rich treat you coolly; that they take no notice of you in society; that they pass you by in the street. But look about you, and see if you cannot find certain persons, no richer, no better clad, no better bred than you, who are on the most friendly terms with these same rich people. It is not, then, because you are poor that they do not notice you, for others as poor as you are cordially treated by them. Look into this matter now, and discover the reason of this difference between their treatment of you and of these others. See if it be not found in your conduct when you meet them. Perhaps you approach them suspiciously, with eyes averted or cast down, or with a certain half-defiant air. If so, you may be certain they will treat you coolly. Perhaps these others meet them in a frank and friendly manner, on a footing of mutual regard, — neither cringing before them nor defying them, — but just treating them as if they were men and brethren. If so, you have the reason why they are kindly received. This is the right footing on which to meet every man, whatever may be his station or his possessions. Stand up like a man, take him by the hand, look him in the eye, hear what he has to say with deference, answer with a manly frankness; let him see that you are neither afraid of him nor ashamed of yourself.

Young persons in the lower walks of life often fail of the friendship of those in higher stations for this very reason. They are thoroughly worthy of respect, but they do not respect themselves. They are trying to live good and upright lives, and they have a consciousness of integrity, and yet when they are brought into the society of those who are better off for this world, they fall into such sheepish or sullen ways that one cannot treat them cordially. They are ashamed of themselves because they are poor. No matter how loudly they may talk about poverty being no disgrace, they feel that it is a disgrace, and act accordingly. If they are ashamed of themselves, of course other people will be ashamed of them. If they do not respect themselves, others cannot respect them. Is not this true, young men and women? Do you not sometimes suffer yourselves to feel diffident and to act as if you were ashamed of yourselves, on account of your conditions? I must confess that it was so with me when I was a poor young man, and many were the torments of envy and ill-feeling that I brought upon myself in this way. Now, though I have precious little more of this world's wealth to boast than I had in those days, I have learned not to be ashamed of myself because I am poor, but to meet all men upon a friendly footing. If they choose to despise me because I have less

wealth or less learning than they, so much the worse for them. I will not set them the bad example. And I can testify that this is a far more comfortable way of living than the other. I commend you all to try it.

First, try to be worthy of respect; then respect yourselves. These are the two conditions from which you will surely gain a good report of all men. These conditions are entirely within your reach. When Paul wrote to Titus, "Let no man despise thee," he gave advice which was entirely practicable. If he had written, "Let no man hate thee," that would have been counsel difficult to follow. It is impossible to be active and positive friends of virtue without being hated. But it is quite possible to live above contempt. If you cross the paths of selfish and evil men, they will hate you, of course; that you must expect. But no man can be so selfish or so wicked that he is not compelled to confess to himself that twice two is four; that the starry heavens are beautiful; that benevolence is right; that honor and integrity are admirable. These are subjects in regard to which we have no choice of opinion. We cannot help thinking just as we do about them. So when men see a character that is essentially noble and beautiful, they must admire it; they cannot despise it. They may hate the man himself, and they may affect

to despise him; but they cannot and do not. That is a natural impossibility.

That the good opinion of our fellows is desirable, we shall all agree; that it is attainable by all, I think we cannot doubt. We have seen what are the conditions upon which it is bestowed. Whether this truth will be of service to you I cannot tell; but it seems to me now, that if some one had made it plain to me in my earlier days, it would have helped me to live a happier and a manlier life.

XIV.

MARRIAGE.

AT the beginning I desire to protest against the irreverence with which in our common talk we are wont to treat this sacred theme. I have no doubt much domestic misery springs from this unseemly jesting about marriage. It is difficult to think seriously upon a subject of which you are accustomed to speak triflingly. Some young people indulge in so much foolish banter and raillery about this matter, that they come at length to look upon it as a farce, and when they are married they find themselves utterly unable to apprehend the meaning of the vows they have taken upon themselves.

Partly because of these frivolities of conversation, partly because unsound theories concerning marriage have gained currency in various ways, and partly because parents and religious teachers have been restrained by a false delicacy from speaking plainly about this all-important subject, the minds of many young men and women are filled with false ideas of the marriage relation. There is reason to believe that some young persons look forward to their wedding-day

as to a kind of pastime or holiday frolic. They think of it as a time when they shall be released from parental restraint, and from the old routine of home duties and enjoyments; when they shall be introduced into new scenes and pleased with new delights. Their thoughts rarely reach much further on than the wedding-day, and it is the dressing and the feasting and the flowers and the showy equipage and the bridal tour, and all the various sights and sounds and perfumes and flavors of the honeymoon, that their hearts are set upon. Such notions as these should be speedily dissipated. Marriage is not for a day, but for all time, and in its influences and results upon the characters of those who are married it is for all eternity. It is not a pastime, but a serious and noble vocation. It is not a screaming farce, nor even a genteel comedy; it is a drama of thrilling import. Alas for those who have only studied the first scene of the first act, and are wholly unprepared for the manifold situations and events with which the play will be crowded before the curtain shall fall upon the "last scene of all that ends this strange, eventful history!"

Marriage is by others regarded as a mere matter of amorous caprice. Here you find the bad influence of the sensation novel. I know of nothing which is so effectual as the reading of these novels to derange the minds of young men and women with regard to this

subject. I am not going to denounce indiscriminately all works of fiction, for much that is pure and instructive is found upon the pages of some of them; some of them give you as sound and sensible views of life as you will find anywhere. But a large proportion of the fictitious publications of the day are pernicious to the morals and destructive to the tastes of all who habitually read them. They have this effect, not because of any immorality or obscenity that they contain, for comparatively few of them sin in this gross way, but because of their unreality. There is an element in them which stirs up sickly sentimentalism in the minds of the young, and develops morbid notions concerning the relations of the sexes. This is about the gist of them all. In the first chapter two young persons — one of each sex — are introduced. Their characters vary with the ideals of the novelists, and you find them ranging all the way from imbecility up to mediocrity. In nine cases out of ten they are absurd and impossible creatures, and could no more have existed in this world as they are described than a fish could live on dry land. The two perform the not very original feat of falling in love at first sight, — if this is not told in so many words it is at least hinted at, — and then you know that without the shadow of a doubt they will be married in the last chapter. There will be obstacles high as heaven and firm as fate and numerous as the

stars to obstruct their union, but they will be married at last, — that is a foregone conclusion. The story relates in detail the passional acrobatics of these two young persons, and weak-minded people shudder over the hair-breadth 'scapes, and snivel over the cheap imitations of pathos, and lay down the last number with their heads full of diseased notions. The theory of love and marriage which these stories propound is accepted as the true theory, and young people long for an opportunity to signalize themselves in the same way. So they embrace the first opportunity to fall in love; and, following the example of the heroes and heroines of these sensation stories, they do many surprisingly silly things, and end in making themselves miserable for life by ill-assorted marriages. This is the harm done by these flashy fictions. They vitiate the minds of those who read them by depicting the marriage relation in unreal colors; nine tenths of them making a mere blind passion the central idea, and ignoring the other constituents of happy wedlock.

Let no one suppose I am ridiculing that pure and noble affection which is the first condition of happy marriage. If there is anything beautiful and sacred on this earth, it is this. To speak sneeringly of so divine a thing would be profanity. To lay an unclean finger upon the shrine of true love would be sacrilege. Wedlock without it is what the body is when the soul

has departed, cold and rigid and thickly sown with seeds of corruption. But the reality is a far different thing from the caricatures which we find in the yellow-covered stories. It grows upon a different root, and bears a different kind of fruit. Therefore let me counsel you against the reading of these silly stories. Though you may be hardly conscious of it, they are demoralizing you. Do not adopt for your guidance in matters matrimonial the maxims of the writers of these novels, nor the examples of the heroes and heroines. Any old housewife can supply you with better maxims and set you a better example. If you have in your heads any of the high-flown ideas with which books of fiction have furnished you, rid yourselves of them as speedily as may be, and employ instead thereof in your deliberations upon this subject a modicum of your own common sense.

These may be called romantic views of marriage. Even worse than these are the selfish and sordid views of which there is a great variety. Some young persons hope for a union by which they shall come into possession of fine establishments. Their Utopia is a palace among the avenoodles, with all the luxuries and splendors, the revenues and retinues, which are supposed to belong to that condition of life. Marriage is only desired by them as a means to this end.

Others care less for wealth and fashion and equipage, but long to become known by a connection with men or women of power or reputation. Marriage is only desired by them as an avenue to fame or to position in the social, literary, or political world. Their motive in marrying is ambition.

It is evident that neither of the classes mentioned, neither those who would marry for wealth, nor those who would marry to gratify their ambition, are actu ated by the right spirit. These motives, of which we have spoken, are found in the superficial relations of life. Neither of them springs from the heart's necessities, neither of them "stirs the spirit's inner deeps." A marriage negotiated and consummated with such feelings as these as the real foundation of it is no more a true marriage than is the union of two birds of prey or two blocks of marble.

Another and less repulsive phase of the selfish view of marriage is exhibited by those who marry for a home. The young man gets tired of the cold comfort of the boarding-house, and longs for a home of his own, a house of whose arrangements he shall have the ordering, a family circle of which he shall be the centre instead of being on the outer circumference. And having decided upon such a home, he looks about him for some one to preside over its affairs. This woman, when he has found her and married her, is

not in any true sense his wife. She is only his housekeeper.

But marrying for a home is not quite so common among young men as among young women. This is not altogether the fault of the young women. The constitution of society is such that a young woman left alone in the world finds it a hard and perilous thing to live. If she has wealth at her disposal, it is not so difficult; but if she is compelled to depend upon her own resources for support, the problem is not easy of solution. The callings by which society expects a woman to earn a livelihood are so few, and, as a consequence, so thronged with needy workers, that work is scarce and wages are small. Besides, the good name of a young woman — her most precious possession — is not always so carefully cherished by her neighbors as it ought to be. Envy or jealousy, or a mere wantonness in mischief, will sometimes set reports in circulation for which there is little or no foundation, but which are calculated to cause her great pain, and sometimes to give her serious trouble. And therefore when a young woman, who either has no parents to support and care for her, or who feels that she must not be a burden on the hands of her parents, begins to study the questions of life, she finds herself confronted by these two facts: first, that it is not an easy thing for a young woman to gain a livelihood;

and, second, that society is not so jealous as it might be of her reputation. Is it any wonder, then, that she is willing to accept the first eligible offer of a home that presents itself? Even though the life to which she thus devotes herself be a life of toil and care, even though her companion may not be altogether such a one as she could desire, even though she may have no real affection for him, yet of the two evils before her she chooses the one which seems to her the least.

And yet it seems to me very plain that for such considerations a young woman ought never to enter into the solemn compact of matrimony. If she cannot take care of herself alone in the world, it is not likely that she is competent to assume the care of a household; and if she is able to make her own way in the world, she has no good excuse for such a disposal of herself. Besides, though this is a form of selfishness, much less gross and much more excusable than that of those who marry for wealth or for ambition, it is yet in essence selfishness. Marriage in this view is not an affair of the affections at all; it is only an arrangement for shelter and livelihood. Undoubtedly many of those who enter the marriage relation for this reason learn, in time, to cherish a genuine affection for their companions; but it is hardly safe to trust that this will be the result. It is a perilous

thing for two persons between whom there is no real union of heart to be united by law, in the hope that they may come to have a true regard for each other in time. This may be the result, but the probabilities are strongly in the other direction. And if it should not be the result, what lies before them? The legal union will bind them together, and they will respect their mutual vows; but though they may be outwardly faithful to each other, though each may be studiously kind and considerate of the other's happiness, if there is no true sympathy of heart, no genuine affection between them, there will be dearth and darkness and unavailing sorrow in their hearts for which the most comfortable home is a poor recompense. Did I say "home"? No; for though the habitation may be beautiful without, and enriched with all comfort and elegance within, and though one may have a perpetual title to it, and may spend the whole of life within its walls, it is not home unless the spirit finds there perfect rest and the satisfaction of all its longings. Did I counsel you not to marry for a home? I recall that counsel, and bid you joyfully accept the first home that is offered you. Only be sure that it is a home for your heart, and not merely a shelter for your head.

Marriage is sometimes regarded as the end for which woman was created. Young men are destined

for the duties of life, young women for marriage. The great interest and care of many parents concerning their daughters has been to get them well married. Instead of asking, "How can we prepare our daughters to be self-reliant and capable women, so that they shall be useful and happy in any station where God shall place them?" they have merely asked, "How shall we fit them for the matrimonial market?" It is impossible for parents to have such a principle of action as this, and not let their daughters find it out. Whether they avow it or not, — and in very few cases, probably, has it been avowed, — the drift of the tendency will reveal itself. For this reason many girls have come to set marriage before them as the goal of all their aspirations. Their plans and aspirations have hardly reached further than the wedding-day. Marriage is but an incident in the life of a young man; it is one of many things toward which his thoughts are directed. With the young woman it is often the single point of the future toward which all her thoughts converge. This has not indeed always been the case. There are in society many honorable exceptions to this rule, many young women who refuse to accept marriage as the be-all and the end-all of their existence. And so far as the false view has prevailed, I am not disposed to blame the young women for it. They have sim-

ply accepted the destiny to which society has assigned them. It would have been wonderful if they had reached any higher conclusions than they have. This notion about women is one of the relics of barbarism. It grows out of the theory that woman is simply an appendage to man; that she lives only for him; that she is not to have any interests or aims of her own. Christianity has already done much to rectify this fatal error, but much more remains to be done. We are beginning to find out that women have souls of their own, and that they have as much right as men to intellectual and moral development; that the wife is not called to live solely for her husband, any more than the husband is called to live solely for his wife. And this discovery needs to be published, for many have not yet heard of it.

Keep it before your minds, then, young women, that marriage is not the ultimate end. The main thing is to live well, and toward that all your thought should be directed. To qualify yourselves by study, by self-discipline, by courageous endeavor, by patient waiting, by labor, and by prayer for earnest and noble living, — this is to be your aim. To develop all that is best and divinest in your nature, to make yourselves what God meant you to be, and then to achieve somewhat of good in the world by the means which you are best qualified to use, — this is to be the end of

all your striving. Do not get into the way of supposing that yours is only a related life; that it has no positive importance, no independent aims. I have no doubt that God has so constituted human beings that they will be happier and reach a better development in wedlock than out of wedlock; always providing that all the conditions of true wedlock are supplied; that the union is not a mere matter of convenience or romance, but a true union of kindred hearts. And therefore I would give you no counsel which should lead you to despise wedlock. No other of the institutions of society is of greater worth than this, but the fact remains that men and women are of more account than their most sacred institutions. No other event of your lives will be more important than your marriage; all I ask you to remember is, that it is only an event of life, and not the end of living. What I desire for you is, that you may be fitted to live usefully and happily in any condition; so that if you shall be called to live in wedlock, you may be able to discharge nobly all the duties of that relation, as well as all the other duties that belong to the most fruitful and beautiful life; and so that if, on the other hand, you shall be called to live singly, your life in that condition may not be aimless and inconsequent, — a melody broken off at its sweetest passage, — but a clear, sweet, completed strain, filling the hearts of all who hear it with hope and thankfulness.

We have said enough, perhaps, about the false views of marriage. Let us try to find the true philosophy concerning it, and the right way of regarding it. And first, let it be remembered that reason and affection both have a voice in forming this relation. Reason may sometimes put its veto upon affection, but it must never be permitted to settle the question without affection. Neither unreasoning passion nor cool calculation are competent to decide this important issue. The first question to be asked is, of course, whether there is a sincere and a strong attachment; then the question must follow, whether, all things considered, this attachment ought to be cherished and consummated. Reason should be allowed a fair hearing in this matter. Impulse must not bear complete sway. It seems to me that most of the errors that have been committed with regard to marriage would have been avoided if this principle had been fairly understood and acted upon. Sometimes marriages have been matters of calculation and expediency, into which no element of true affection has entered; sometimes, and perhaps oftener, they have been affairs of impulse and sentiment, in which reason was not consulted, or, if consulted, her counsel was spurned. This is where the novels have done the mischief. They have taught that, when once a passion is awakened, it must have its end in marriage, though

reason and conscience and every law human and divine stand in the way protesting. The truth is, that when we find ourselves strongly drawn by the attractions of passion we must stop and rigidly question them, refusing to be led into lives of misery by the impulses of our hearts.

Take a plain instance: A young woman may find in her heart a strong affection for a young man who is addicted to drink. There may be many excellent and attractive qualities about him, upon which her heart fastens; and yet her reason will tell her that she had better not link herself for life with an intemperate man. Her heart may urge that she may thus be able to save him; but reason will reply that the cases in which this is accomplished are very rare, that there are nine chances in ten that she will make shipwreck of herself and fail to rescue him. The young woman who refuses to listen in such a case to the voice of reason, but follows the leadings of passion, makes a terrible and irreparable mistake. Not only in such cases as this, but in many other cases which cannot be mentioned here, the better judgment should be heard. For less cause than this passion must sometimes be denied. There may be various reasons, — not in disparity of wealth or station, — not in anything exterior to the person, — but in incompatibility of temper, in divergence of aim

and purpose, which will forbid you to follow the leadings of your hearts. Reason will tell you that there ought to be substantial unity in views and sympathies between the married pair, and you had better heed the voice of reason, whatever affection may say. It is not always necessary that the temperaments should be alike, or the outward forms of character; but in fundamentals there should be perfect harmony. "Can two walk together except they be agreed?"

The person with whom your life is joined ought to be a worker. Insist on that. I care not who he is, or who she is, what the natural gifts may be, what the accomplishments or graces, if he or she is too proud or too rich or too lazy to work, you had better look further. It is not of so much consequence what kind of work it is, — whether it be labor with the brain or the fingers or the strong arm, — only that it be some honest and useful calling. It is a sin to spend life in idleness; and it is equally a sin to support any able-bodied person of either sex in a life of idleness.

It seems to me, too, that personal religion is one important constituent of happy wedlock. Perhaps you think I say this in a kind of professional way, because it is the business of the parson to lug in religion somewhere in his treatment of every subject. Not so, young friends. It is the utterance of a deep

conviction, for which good reasons can be given. When human beings are about to come into new relations, and to assume new and grave responsibilities, they can do no wiser thing than to seek wisdom and grace from the Great Teacher. This relation is one of the most important that we ever assume; the responsibilities and duties connected with it are among the most weighty and delicate that are ever placed in our hands, and if we need the grace of Christ in anything, we need it in the manifold cares and labors of this sphere of life.

We are all selfish beings; we gravitate insensibly toward the objects of our own desire, without much reference to the desires of others. It is from this source that all domestic difficulties arise. There is no possibility of happiness in this relation, without an earnest and controlling purpose of self-denial. You will need the help of the Great Master to enable you to preserve an even temper in all the little difficulties that arise; to guard your tongues against petulance and severity of speech; to keep the stream of life flowing smoothly and sweetly. Life consists mainly of these little things. It is from little words and deeds of selfishness that domestic misery springs. It is from little self-denials in word and in deed that domestic happiness flows.

But there is a higher consideration. Friendship

never exists between two persons unless there is something in which they agree and sympathize. Just in proportion as the objects in which they sympathize are high and noble, will their friendship be pure and lasting. For this reason, those who are to be joined together in a lifelong friendship should seek to strengthen that friendship by a common interest in the highest and most sacred objects. And because there are no objects so high and sacred as those for which Christians labor, it follows that there can be no bond of friendship so strong as a common interest in the truths and the labors and the blessings of Christianity. Though there are many husbands and wives who live happily together, and are kind and faithful to each other, who are not Christians, yet, doubtless, the bond of union between them would be strengthened, their joy in each other would be increased, their love for each other would be tenderer and purer, if they were able to kneel together in the sanctuary of the happy home and tell the story of their thankfulness and their contrition and their common need to the Father in heaven.

This is not the whole truth about this subject, young men and women, but I hope I have told you nothing but the truth. For the rest you must seek counsel of Him who is the Truth. To him be all

your affairs committed. From him may all sweet influences come to guide and hallow your destiny! May the light and joy which his presence can give illuminate the home where you shall dwell; and may His blessing, making you rich and bringing you no sorrow, abide upon you and yours forever!

XV.

THE CONCLUSION OF THE WHOLE MATTER.

THE pleasant task of the writer is nearly finished. The young men and women who have had the patience to follow him in these sober studies will meet him no longer as "guide and philosopher"; the better title of "friend" he hopes still to wear. He has applied himself with more or less thoroughness to several of the problems which young people are meeting every day, and has endeavored to give them, not only maxims for their guidance, but reasons for the maxims. It has been his aim to lead his readers to examine the foundations of things, — to think less of rules than of principles. And yet (let me get out of that egotistical third person as quickly as possible), I don't want you to suppose that principles are safe and sufficient guides. Not abstract truth, but vitalized truth, nourishes and satisfies the soul. All vegetable and animal substances are composed of four simple elemental gases. The most luxurious bill of fare, reduced to its lowest terms, is only hydrogen, oxygen, nitrogen, and carbon.

And yet it would not be possible by any skilful combinations of these gases to produce substances that would answer as food. Life must take these elements and organize them before they will nourish the body. Just so it is with abstract truths and virtues. Justice, charity, veracity, purity, considered merely as abstractions, have but little influence in moulding the characters of men. It is only when these simple elements are incarnated in a person, and endowed with life, that they become forces in society. There have been many wise teachers, but only one perfect example. Many abstract truths and virtues have been announced and vindicated, but there has been but one person in whom they have all been incarnated, — only one who could truly say, "I AM the way, and the truth, and the life."

By this time you have found out that this last talk of ours is going to be about religion. And I am by no means disposed to believe that the subject will be tiresome or uninteresting to any of you. My acquaintance with young men and women has led me to believe that they are quite as willing to talk about this matter as any other, provided the conversation is carried on in a sensible and natural way.

What I have said already has prepared you to understand what I mean by religion. In my theology it is all comprehended in knowing, trusting, and

following the Lord Jesus Christ. To know him is the whole of religious knowledge; to trust him is the whole of faith; to follow him is the whole of duty. "In Him was Life, and the Life was the Light of Men." That Life I want you all to share. In that Light I desire that you all may walk. Now for some of the reasons why you need Christ for your Master and your Friend.

The first one is found in the strength of your appetites and passions, and the insufficiency of any merely natural force to hold them in check. Need I say to you, young people, that just here, within the domain of the animal appetites, your fiercest foes are lurking? Do you not see, every day, those who should have preserved your respect and confidence going down to ruin by this road? Do you not feel within you daily the spur of propensities that threaten to run away with you? It is in youth, if ever, that men become drunkards and profligates and debauchees. Rarely do they fall into these snares in middle life or in old age. By what power shall these riotous tendencies be controlled? Shall we rely upon the laws and teachings of morality? Shall we define the boundaries within which the indulgence of these appetites is right, and beyond which it is wrong, and then attempt to keep within the boundaries? This is all proper and necessary. It is of the utmost im-

portance that we have clear notions of what is right and what is wrong. But, unfortunately, people do not always agree in their judgments of right and wrong. The standards of morality vary. The book of Leviticus in the New Testament, for which one good old lady wished, was never written. And even if there were a perfect code of moral laws, divinely enacted, which covered every possible case of transgression, it would not be likely to be obeyed. You know that commandments of this sort are always irksome. You do not like to be domineered, even by law. So I say that moral laws and teachings, while they are useful in pointing out the way of rectitude, are not always effectual means of keeping you in the way.

The moral law is simply the rule of right, and has, therefore, a degree of force with men, as being the expression of practical truth which commends itself to their consciences. But the law is fortified with sanctions. Rewards are offered to those who obey it. Penalties are threatened against those who disobey it. If, then, the law of itself, considered merely as an expression of practical truth, will not keep you temperate and pure, may not these rewards and penalties prove effectual? If I could show you all the advantages of virtue and self-control, and all the ruinous consequences of self-indulgence, would not that ex-

hibition deter you from transgression? It might have an influence in that direction, certainly; but that it would not be effectual is sufficiently proved by facts of every-day occurrence. The streets are full of illustrations of both sides of this question, — of the rewards of virtue, as well as the penalties of vice, — and yet how many there be who do not heed them. And if these rewards and penalties, meted out on earth before the eyes of men, are not sufficient to keep them in the right way, it is not likely that promises of blessing or threatenings of cursing in the future life will have this effect.

But if the moral law, with its sanctions, is not enough to restrain human beings from vice, may not a proper cultivation of the intellect secure this end? If the reason is rightly developed, will it not rule the animal propensities? How was it with the pupils of Socrates? The noblest and the wisest of all the heathens was he. No teacher save the Teacher sent from God has ever equalled him. And yet, Critias and Alcibiades, who listened with delight to his wonderful words, and followed him from place to place, as disciples and admirers, were the lewdest and the vilest of all the young men of corrupt Athens. Nearer home than Greece, and nearer our time than the age of Socrates, we may find examples enough of the same truth, that intellectual culture is not an effect-

ual safeguard against vicious indulgences. Many of the most learned and brilliant men of our own nation have been the bond-slaves of vice. One could almost say that, among our cultivated men, vice is the rule and virtue the exception. I would not wish to be understood as saying that intellectual training predisposes to vice; on the contrary, I believe that it helps to restrain men from vice. These men, of whom we have spoken, are not impure and intemperate because of their culture, but in spite of it. But they furnish us evidence that the development of the mind is not a sufficient guaranty against excesses of the animal nature.

The teachings of morality, the sanctions of the law, the culture of the mind, are all insufficient to hold in check your baser passions. All of them help in this direction, but you cannot rely upon them to do the work. There is only one power that is strong enough to accomplish it perfectly and in all cases. That is the very power of which we spoke at first, — the power of the divine life manifested to the world in the life of Christ, and shared only by those who have fellowship with him. Those who live in this fellowship, who are linked with him in their daily lives by a close and sweet communion, find their whole natures pervaded by a sanctifying influence, so gentle, yet so strong, that it hushes the

clamorings of their lower propensities, and makes them pure even as Christ is pure. Men are not saved from such sin as this by a philosophy or a law, but only by a Life. This is no mysterious thing. The same effect is produced in a less perfect way by human companionships. Close friendship with one whose heart is pure and whose aims are high will do more toward purifying a young man's heart and keeping him from vice, than all the words of all the philosophers and all the laws of all the law-makers. A subtile spiritual influence flows from the one heart to the other, by which the whole life is cleansed and exalted. The effect produced by friendship with Christ is the same, only far more powerful. I do not commend you, therefore, to a creed or a catechism; I commend you to Christ. Choose him for your nearest friend; admit him into all your confidences; speak to him often in secret places; let him be with you as you go about your daily business, that he may whisper to you in the pauses of your work his words of truth and love. And so abiding in him, the lust of the flesh shall have no power over you, the chains of the worst tyrant that ever oppressed you will be broken, and you will rejoice in that large liberty with which Christ makes his people free.

But it is not only as a remedy for the frailties and

disorders of your natures, but also as a reinforcement of all that is good and beautiful in your natures, that I would have you share this divine life. You are strong and active now; the forces of life are all harnessed for their best work; existence with you is at spring-tide; the body is healthy, the mind fresh and fertile, the heart warm, the spirits elastic; nothing seems wanting to your present and permanent enjoyment, and yet there is just one element which you can introduce into your lives which will add greatly to the strength and beauty of your character, and that is this element of divine inspiration which flows into the heart and mind through fellowship with Christ. Wise though you may be in the intuitions of a pure heart, this will add to your wisdom; happy as you are, this will diminish your happiness not one jot; nay, it will augment it a thousand-fold and multiply it in an infinite progression; however noble you may be, this will exalt you; however good, this will make you better; however strong, physically, intellectually, or morally, this will help you to husband your strength, and to expend it so that it shall accomplish the greatest results. This is the very thing you need to render your lives symmetrical and perfect.

It is just as if Raphael or Titian, or another of the old masters of painting, should pass through the studio of a young artist, and, looking at a picture upon the

easel, should say: "There is much that is beautiful in this painting; the colors are warm and life-like, the perspective is good, the drawing accurate, and yet it lacks something. I cannot *tell* you what it lacks, but I can *show* you. Give me the brush and the palette." And with a few strokes so delicately laid on that he himself can hardly tell how it is done, the old master supplies what is lacking; and as the young artist looks, he sees his picture under the hand of the other transformed into a new and wonderful beauty. It would not have been remembered long, if it had not received these few touches. Now it can never be forgotten. An inspiration of genius has been breathed into it, and it shall be a treasure to all time. So shall that great Master, who paints the lilies and the violets, and tints the sky at eventide, retouch your lives to finer issues. Let his skilful hand give form to your activities and color to your thoughts, and the work of your life shall be beauty and joy forever.

Have you ever heard an orchestra play the accompaniment of one of those grand arias of Handel or Mendelssohn? It was very beautiful, the instrumentation was perfect, the harmony was exquisite; and yet it seemed to lack for a definite idea; there was a certain vagueness in it, till suddenly the voice burst forth, and then you understood the meaning of the music; under the spell of the glorious melody the

wavering chords were marshalled into harmonious movement. That was the key that unlocked the rid dle of the harmony. That was the idea which you missed. Without the melody the accompaniment was a rambling and incoherent utterance. With the melody it was a clear and beautiful expression. So though your life may discourse many eloquent notes and passages, yet its full meaning is never disclosed till the melody of the divine love flows through it, blending all its tones into one pure stream of sweet music.

It may be that you have never placed so high an estimate as this on the religious life. You may never have thought of it as adding essentially to the true manliness of your character. Some of you may even have supposed that such a life could only be lived by the sacrifice of much that is heartiest and noblest in your natures. I am sorry to say that you have had too much reason to think so. Many good people who, I have no doubt, really enjoy religion, act as if they suffered it, rather. They never talk about religion in natural tones; the moment that subject is introduced, they begin to drawl and whine and end perhaps by crying. Others there are who act as if they were ashamed to have it known that they are Christians, who confess Christ very much as they would confess petty larceny, with downcast visage and stammering utterance. I

would not have you think that these people are not Christians, for many of them are; but the outward expression of their religion falsifies its inner reality. They are not Christians because of their dolefulness or their bashfulness; they are Christians in spite of them; and these are some of the worst blemishes that rest upon their Christian character. There is no earthly reason why people should always weep when they begin to talk about religion; no reason why they should talk about it in any other than the ordinary tones of conversation; above all, no reason why they should be ashamed to talk about it. The cant and the snivel which disgust you are gross disfigurements of Christ's religion. True Christianity is not expressed by set phrases, nor long faces, nor black garments, nor drawling prayers. It does not always walk along the street with tread demure and grave, as if it were going to a funeral. It debars from no harmless mirth, no innocent play.

Remember, young people, the true definition of Christianity. It is simply fellowship with Christ. He who is the friend and follower of Christ is the true Christian. Must it not be that fellowship with one like him, — nay, there is none *like* him on earth nor in heaven, — that fellowship with HIM will dignify and exalt you? Study his character. Read the record of his matchless words and his spotless life, the story

of his sacrificial death, and tell me if you can afford to reject his proffered friendship. Before that Life all the world has bowed down in reverence. Men who have denied his divinity have made haste to declare that no life that has been lived in the flesh is at all comparable with it. There is no single element of moral beauty or grandeur which does not appear in it conspicuously. In this character, dignity and grace, majesty and condescension, wisdom and love, force and gentleness, are sweetly blended; in this Life "mercy and truth have met together, righteousness and peace have kissed each other." He who aspires to be a hero can find no better teacher; he who would learn true courteousness can study no better model; he who desires to become master of himself, or who covets the power of influencing others, must sit at the feet of Jesus.

But you are called not only to personal culture, but to benevolent work. Some of you believe that this is the work that pays best; that the only good one gets out of the world is the good he does in it. Hoarded wealth will soon be scattered; titles and honors that are won by self-seeking are the thin varnish of an empty shell; pleasure pursued as an end flies faster than the swiftest can follow; nothing will remain after you are gone, but the good you have done. And that will remain forever. Every impulse that is given to the

cause of righteousness will be felt to the end of time, — ay, throughout the eternity which has no end. Every truth that is cleared and published to the world dispels forever part of the world's darkness, adds to the world's light a flame that is unquenchable. Every falsehood that is stamped out, every wrong that is righted, diminishes by just so much the burden and the pain under which the whole creation groaneth and travaileth until now. You cannot even speak a kindly word, you cannot even give a cup of cold water for love's sake, without setting in motion influences that will keep in motion forever. And how much good yet remains to be done! How much darkness there is to be scattered, how much evil to be rooted out! The heathen are still in a great majority; whole lands, whole races, are plunged in the grossest degradation. And one who wants to do good need not travel so far as the heathen lands to find work to do. Here, among us, swarming about us, are needy to be clothed and fed, sick to be nursed, prisoners to be visited, ignorant ones to be taught, sinners to be saved. False standards of honesty and purity are to be broken down; the vanities of fashion are to be scourged out of existence; the bad infidelity that disbelieves in justice, and scoffs at the Golden Rule, is to be exterminated; the superstition and bigotry that disfigure the characters of the good are to be banished; the aims of men are to be

elevated; their tastes are to be elevated; their range of thought broadened, their sympathies enlarged, their aspirations purified. If you would do good, young men and women, here is work for you. Against all these evils you are to bear calm but earnest testimony; and when the shock of conflict comes, you must not shrink from girding on the sword and smiting them. In behalf of all that is honest and pure and of good report you must speak and work, and, if needs be, fight.

If now to this work you will consecrate your lives, what more fitting companionship can you have than that of Him who went about doing good? If you need his inspiration to enable you to hold in check your passions, if you need it to supplement and crown your manhood and womanhood, you need it not less in taking up this purpose that you will live not for yourselves chiefly, but for truth and humanity. It will be easy for you to learn to do good, if Christ is your teacher. If you will study the tenderness with which he deals with the weak and the wayward, the patience with which he endures the stupid and the frivolous, the firmness with which he withstands selfish men and hypocrites; the sympathy with which he wins doubters and haters to lives of truth and love, — you will learn in time to imitate the intonations of that voice which spake as never man spake, and to draw men after you,

even as he drew them, into the kingdom of heaven. And if you will go and stand by him in the home of poverty where he dwelt, in the judgment hall where he was scourged, in the garden where the strong heart broke under the burden of the world's sin, on the heights of Calvary, where his life-blood was poured out, you will learn how to deny yourselves and to suffer for the sake of doing good; you will not find it hard to still the clamorings of avarice or ambition, and to consecrate yourselves wholly to his great work, though it lead you, as it led him, into poverty and obscurity and scorn.

These are not the only reasons why you need Christ for your friend, but they are enough and good enough, are they not? Will you not agree with me now, before we part, that they are sufficient reasons, and act accordingly? I don't like to let you go until this matter is settled. I don't like to think that any of you are going to reject his proffered friendship. Those who have trusted him have found him the kindest, the truest, the dearest of friends. You would love him, too, if you knew him. I want you to know him. And so when I unclasp your hands in parting, if I could place them, every one, in the hand of this Divine Master and Friend, there would be more of joy than sorrow in the dear old word Good by!

674

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